THE

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MEMOIR OF THE REV. THOMAS STEEVENS,

LATE PASTOR OF THE BAPTIST CHURCH AT

COLCHESTER.

LIGHT and shade seem not more essential to the production of a finished drawing, than variety of incident to the formation of an interesting memoir; yet we are, occasionally, presented with a moral excellency of manners, which effectually relieves the monotony of life, and more than supplies the regretted absence of striking vicissitude. In some instances, rapid movements, connected with reverses the most unexpected, may afford the best opportunity for developing superiority of mind; while, in others, the undeviating occupation of talent, through a lengthened course, in which the same duties are constantly recurring, constitutes a distinction of character which claims our unqualified respect. On this account, we have often enjoyed more satisfaction in tracing the almost silent progress of unassuming worth, than when we have been hurried through the contrasted scenes of noisy, rather than useful existence. With some such reflections, the reader may profitably turn from contemplating the placid countenance in the engraving which accompanies our present Number, to the following account of its original.

Mr. Thomas Steevens, the only child of his parents, was born at Northampton, October 6, 1745. His father and mother sat under the ministry of Dr. Doddridge, and were both truly pious. Scarcely had his father welcomed the entrance of his beloved child into the world, when, called to embrace him for the last time, he solemnly committed him to the protection of an infinitely gracious Providence, and the superintendence of maternal tenderness, himself being dismissed from all earthly anxieties; and she, who had been a wife only one year, became a widow, and so remained during the rest of her life. She was, however, a widow indeed, trusting in God, and, like another Eunice, watching over another Timothy, the concern of her life appeared to be, that, from a child, her son should be made acquainted with the holy scriptures. Her solicitude experienced an early reward in the docility with which her instructions were received, and the pleasing appearances accompanying her endeavours. Habitual thoughtfulness characterized almost the infancy of Mr. Steevens, to an extent which led

several persons confidently to predict what would be his future employ. Dr. Doddridge himself appears to have been attracted by what he discovered in this child; and engaged, when he should be sufficiently advanced, to take him under his patronage. Pleasing as such an arrangement must have been, the accomplishing of it was frustrated: for, when his intended pupil had but just reached his sixth year, the Doctor was called to the heavenly inheritance, and Mr. Ryland, of Northampton, became the preceptor of young Steevens, whose proficiency appears to have been creditable to the well known ability of his tutor.

In his fifteenth year, Mr. Steevens came to London, and was apprenticed to the weaving trade with a pious and respectable master. Such now became his thirst for information, that the hours which should have been devoted to rest, were often employed in the pursuit of knowledge. His master, observing the prevailing taste of his apprentice, generously afforded him every facility that might assist his progress; in doing which, he was amply compensated by the fidelity and diligence with which Thomas discharged the duties of his station. Just at this time a clergyman, of the name of Neale, gave private instruction to a select number of young men, among whom Mr. Steevens attended; by which the improvement of his mind was considerably advanced.

During this period, he sat, chiefly, under the ministry of Dr. Conder and Mr. Potts, the latter instituted a monthly exercise for the assistance of serious youth, in which theological questions were proposed and discussed: the part Mr. Steevens was enabled to take on these occasions, considerably raised him in the estimation of his most judicious hearers, and confirmed the sentiment to which his earlier years had given existence, that, ere long, he would occupy an important station in the church of Christ.

The term of his apprenticeship being expired, he had the satisfaction to receive from his master, who had always treated him as a confidential friend rather than as a servant, the most honourable testimony to his conduct during his residence in his family.

An event occurred in 1768, which contributed, in a large proportion, to promote the happiness of Mr. Steevens during the remainder of his life: for, in this year, he received the hand of Hannah Carter, whose parents were in communion with Mr. Potts. The conjugal harmony of Mr. and Mrs. Steevens appears to have been mutually cherished by the most affectionate solicitude; and the deservedly esteemed widow yet survives, venerating the recollection of her deceased husband, and cheered by the animating prospect of shortly joining that assembly, whose members have triumphed over death.

One inducement to Mr. Steevens to form this important relation, and that not the least considerable, was, that under his roof, his mother, who had been a widow more than twenty years, might receive such evidences of affectionate attention, and filial reverence, as might soften the asperities of declining life, and leave her nothing to wish of an earthly description. For sixteen years these duties were discharged with cheerful

vigilance, till his aged parent was removed where the exercise of such benevolence is no longer needed.

For some time after his marriage, Mr. Steevens attended the ministry of Mr. Potts in the morning, and Mr. Brewer, of Stepney, in the afternoon of the Lord's-day: he also occasionally heard, and with considerable satisfaction, that extraordinary preacher Mr. George Whitfield, and some others, who, at that period, were distinguished by their eminence in the Christian ministry.

A divine blessing appears to have accompanied these diversified means, and Mr. Steevens advanced in knowledge of revealed truth, and in a concern to be governed by its influence. Thus it was that he came to the determination of declaring his faith in Jesus Christ, and uniting with a Christian society. Having concluded to join the independent church at Stepney, he proceeded to prepare a written account of his views and experience. In this attempt, the subject of baptism came under his consideration as it had never done before: by a diligent examination of the New Testament, without any supplementary interference, he soon discovered, that, like many others, he had, on this subject, trodden the hackneyed path, taking that for granted which is completely destitute of evidence, and allowing custom to tyrannize over truth. Being fully convinced that the immersion of believers was the command of Christ, and that no authority on earth could be sufficient to justify so flagrant a violation of a positive institute as that of infant sprinkling, he respectfully declined the intended connection, and, consequently, his attention was directed to seek communion where the convictions he had received might be honoured by obedience.

Mr. Macgowan was, at this time, pastor of the church meeting near Devonshire-square; and his celebrated "Shaver" having fallen into the hands of Mr. Steevens, he felt a more than ordinary desire to hear the author: the result affords another opportunity of perceiving with how much caution first impressions should be allowed to govern our judgment, and influence our conduct. Having heard Mr. Macgowan, the conclusion was, that he would hear him no more. For some time he attended at various places, without finding a settled home; till, at length, a near relative expressing her intention of hearing Mr. Macgowan, Mr. Steevens remarked, that he thought her edification would be more promoted by hearing some other minister: she was not, however, to be diverted from her purpose; and, on her return, informed Mr. Steevens she had been much gratified, and added, that in this instance she could not help suspecting he had too hastily formed his opinion: for that, were he to persevere in attending on the ministry of Mr. Macgowan, her conviction was, that he would ultimately approve. With this intimation he complied; and, though his prejudices were not instantly removed, they gradually yielded, till he became strongly attached to Mr. Macgowan's ministry; and, in 1772, he was baptized and united to the church. His serious and affectionate behaviour greatly endeared him both to his pastor and the members of this Christian society. An opportunity soon

occurred for the developement of those talents with which the great Head of the church had distinguished him. The church, to which he was now related, held a meeting on the Lord's-day morning, previous to the public service; when, besides the more ordinary exercises of social worship, certain individuals, supposed to possess some ability for edifying their brethren, by endeavouring to explain the scriptures, were encouraged to communicate their views of any passage which might have particularly engaged their attention. At these meetings, Mr. Steevens having been repeatedly heard in prayer with more than usual satisfaction, he was requested to address the friends from some portion of divine truth. With such solicitation he several times complied; and, on one of these occasions, it was contrived that his pastor, unknown to him, should be one of his hearers: the consequence was, Mr. Macgowan concurred in opinion with other judicious persons, that the gifts of Mr. Steevens entitled him to more public notice; and, at a following church meeting, the case was regularly introduced. Mr. Steevens was now called upon to speak a certain number of times in the presence of the church, after which he was *unanimously* sanctioned as a public teacher of Christianity; and affectionately commended to the direction of divine Providence. Thus he was assisted, by honourable gradations, in 1773, to ascend the pulpit, and commence an important career, which was only to terminate with his life.

His occasional services were well received, both in London and the country; and the attention of several destitute churches was soon directed towards him. At the request of the church at Kimbolton, he spent some weeks with them, to their great satisfaction. At the expiration of this engagement, they became exceedingly solicitous that his labours should be continued among them; and, finding that he had scruples, in consequence of the church being on the open plan, the members of the church, who were Independents, hoping to obviate this difficulty, voluntarily proposed to commune elsewhere. Fearing, however, that he should not ultimately be happy in this station, he felt it to be his duty to decline their pressing invitation.

It is remarkable of this church, that, at the time they were visited by Mr. Steevens, they had been *eleven years* destitute of a pastor; nor had they, during the whole of that period, been unanimous in the choice of any individual till he was introduced to their notice, and, after his rejection of their call, they remained *eleven years more* before they were settled with a minister!

Scarcely had Mr. Steevens returned from Kimbolton, when he received, by the same post, two invitations; one from Colchester, and another from Olney. Being at the residence of a friend at the time these letters came to hand, that from Colchester was immediately forwarded to him; this circumstance determined him to visit Essex first, at the same time promising the friends at Olney, when he should have attended to this engagement, that he would spend a month with them also.

At the close of this year (1773) he preached his first sermon at Colchester, from Psalm ci. 1, "I will sing of mercy and judgment; unto thee, O Lord, will I sing." During his stay, on this occasion,

a powerful impression was made by his ministry; but it now became necessary that Olney should participate in his services. While there, he was affectionately and unanimously solicited to renew his labours at Colchester, with a view to the pastoral office. After much serious thought, in concurrence with the judgment of his pastor, and the church with which he stood connected, the friends at Colchester had the happiness to find that his conclusion was favourable to their wishes; and they piously acknowledged it as an answer to their prayers. His public ordination took place at Colchester, on the 17th of August, 1774.

For twenty-eight years he laboured in that part of the Redeemer's kingdom, and was "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." During these years, though, like his brethren, he was called to witness some affecting changes, he was, nevertheless, privileged, in no inconsiderable degree, to rejoice in the enlargement of Zion. In the course of his ministry, one hundred and sixty-nine persons were baptized, and added to the church: and he had the pleasure of seeing the limits of the meeting-house extended to double their original dimensions; which the increased state of the church and congregation had made indispensably necessary. About four years after his settlement, Mr. Steevens was visited by a malignant fever, which, in the opinion of his physician, left but a slender hope of his continuance. After, however, he had been confined from his public duties seven weeks, he gradually revived; but, within fourteen months, the distemper returned four times to the attack; and, though ultimately he so far recovered as to be seldom necessitated to suspend the exercise of his ministry, yet by these repeated shocks his constitution was so undermined, that his anticipations of ascending the pulpit were frequently oppressive; and, notwithstanding when thus engaged, he was usually favoured to rise so superior to his fears and his feelings, that his hearers drew conclusions concerning his health directly contrary to fact, yet his exertions in public were often succeeded by distressing debility.

It is, therefore, obvious, that however close may be the connection between body and mind, the latter, in many instances, is known to operate vigorously, while the former is perceptibly yielding to the slow, but certain progress of decay. This fact will be farther exemplified by the relation of the following circumstance, in which, also, we have an opportunity of taking a comparative view of talent and integrity. In 1793, a friend being for some months on a visit at Colchester, and having attended the ministry of Mr. Steevens with considerable interest, ventured to remark, that the qualifications of Mr. Steevens were equal to a station much superior to that which he occupied. This suggestion getting into circulation, occasioned much anxiety in the minds of those who were warmly attached to their pastor, lest he should be influenced to remove from them. That nothing might be wanting on his part to subdue this impression, and tranquillize the minds of his friends, he delivered a sermon from 2 Cor. vii. 3, "For I have said before, that ye are in our hearts to die and live with you."

Many discouragements attended the last years of Mr. Steevens's ministry; in the patient enduring of which, the Christian minister appeared to great advantage. Such exercises, however, were ill adapted to diminish the effect of those bodily infirmities, under the oppressive weight of which nature was already beginning to sink. But in the close of the year 1801, an event took place which appears to have been the immediate occasion of his removal. Returning from visiting one of his friends, in passing through an avenue of the town, the weather being frosty, he met with a severe fall. At first, no serious consequences were apprehended; shortly after, however, it became but too evident that an injury was sustained, which his impaired state of health left little hope of his being able to surmount. By this occurrence, it was the will of divine Providence to terminate the public services of Mr. Steevens: but let us pay, at least, a hasty visit to his retirement, where, for nearly six months previous to his decease, he languished, calmly waiting the arrival of that moment when he was to be absent from the body, and present with the Lord. The consideration of death, which has so often appalled minds the most powerful, and piety the most unsuspected, had, not infrequently, been contemplated by Mr. Steevens with feelings strongly allied to dismay. It was reserved for him, in this near approach to the solemn transition from time to eternity, to speak of it with more than composure. "I know," said he, "whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." Alluding to his ministry, he remarked, "The doctrine which I have preached, is that by which I can die." Not long before his dissolution, he repeated,

"Yet a season, and you know
Happy entrance shall be given;
All our sorrows left below,
And earth exchang'd for heaven."

Mr. Steevens had no dear children, whose future conflicts in life might have interfered with the serenity of his dying hours; they having, in the very first stage of infancy, become his precursors to the heavenly inheritance. But there was one, who, for many years, by a sympathy which generously divides the sum of human wo, and an affectionate attention to whatever might economize the distribution of earthly enjoyment, had become entitled to that tender solicitude which seemed to be interwoven with his being, and which he could not always restrain within those approved limits prescribed by his better judgment. Such, however, was now the happy submission of his mind, that, calling Mrs. Steevens to him, he said, "My dear, I can now leave you without anxiety in the hands of my covenant God and Father." At another time he thus addressed her: "When I came to Colchester, I commenced with mercy and judgment, and with that I die: but mercy has greatly prevailed." In one of his last audible addresses at the throne of grace, he commended the people of his charge to God, in the most impressive and appropriate language.

The time of his departure was now at hand; all that skill and kindness could suggest had been attempted; but at length disease triumphed over every palliative, and on the eleventh of June,

1802, in the fifty-seventh year of his age, Mr. Steevens, almost unobserved by those who attended him, "languished into life." On the eighteenth, he was interred in the ground adjoining the meeting house, when ministers of several denominations were present. The address at the grave was delivered by the Rev. Giles Hobbs; who, for a long period, had been the pastor of the independent church at Colchester. He was the senior of Mr. Steevens, but had, notwithstanding, for several years attended his weekly lecture. In paying this final tribute of esteem to his departed friend, he remarked, "I have known him nearly thirty years, and never knew any thing but good of him." After the interment, the Rev. Zenas Trivett, of Longham, the highly respected friend of the deceased, preached the funeral sermon from the following text, which Mr. Steevens had selected: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. iii. 12, 13, and ii. 19, 20.

The removal of Mr. Steevens was felt and lamented in no ordinary degree: many of the inhabitants of Colchester, who were not decidedly serious, revered his character; but the truly pious, justly appreciating his value, could not but exclaim, "My father, my father, the chariot of Israel, and the horsemen thereof." The writer has heard both churchmen and dissenters pronounce the name of *Steevens*, in a manner that strikingly marked the veneration in which they held it. The only sermon he could be prevailed upon to publish, was delivered, a few years before his death, at Coggeshall, at the forming of the Baptist Essex Association; the text was from Daniel, xii. 4, "Many shall run to and fro, and knowledge shall be increased." He took considerable pleasure in versifying, and left, in manuscript, nearly *two thousand* hymns, written on a great variety of subjects. Some of these have recently appeared in a selection published by the Rev. J. Upton, of London.

In closing this brief account, we hope it will not be forgotten, that, while endeavouring to discharge a debt which has been long due to departed excellence, an object has been contemplated far more important than that of panegyrizing an individual, who would have been among the foremost to adopt the confession of the apostle, "I know that in me (that is, in my flesh) dwelleth no good thing." Indeed, to insert in a monthly pamphlet, the contemporary names of Fuller, Sutcliff, and Steevens, which, by an immutable purpose, have been inscribed in that imperishable volume, which contains the names of patriarchs, prophets, and apostles, can be no flattering distinction: the insertion may give interest to the page where they are introduced; but on them, whose eminence is secured beyond the influence of human opinion, it can confer nothing. In short, to edify the pious, to strengthen the languid, to animate the discouraged, and to stimulate the negligent, are among

the ends proposed by these biographical outlines. But, most of all, in surveying the life of a godly pastor, an opportunity is afforded of admiring the fidelity of him who said, "Lo, I am with you alway, even to the end of the world." It is to the perpetuated accomplishment of this divine declaration, we must trace the existence and successful exercise of every ministerial qualification --it is to the same unfailing source must be attributed the uninterrupted succession of Christian teachers, whose labours have so essentially served the best interests of their fellow-men—it is to the performance of this promise the church is indebted for its preservation and enlargement; and, resting our calculation on the certainty of its fulfilment in each subsequent period of time, we confidently expect the universal diffusion of revealed truth, accompanied with an energy that shall triumph over the most determined form of resistance, till the operation of heavenly principles be experienced in every heart, and the praises of Jehovah ascend from every tongue.

A REMARKABLE DREAM
Of Dr. DODDRIDGE.

(COMMUNICATED BY THE REV. DR. RYLAND.)

THE Doctor, and Dr. Clark, of St. Albans, had been conversing together in the evening, upon the nature of the separate state, and the probability that the scenes, on which the soul would enter upon its first leaving the body, would bear some resemblance to those with which it had been conversant while on earth; that it might, by degrees, be prepared for the more sublime happiness of the heavenly world. This, and other conversation of the same kind, probably occasioned the following dream.

The Doctor imagined himself dangerously ill, at a friend's house in London, and after lying in this state some hours, he thought his soul left the body, and took its flight in some kind of fine vehicle, which, though very different from the gross body it had just quitted, was still material. He pursued his course through the air, expecting some celestial messenger to direct him, till he was at some distance from the city; when turning back and viewing the town, he could not forbear saying to himself, "How vain and trifling do those affairs, in which the inhabitants of this place are so eagerly employed, appear to me, a separate spirit." At length, as he was still continuing his progress, and though without any certain direction, yet easy and happy in the thoughts of the universal providence and government of God, which extends alike to all states and worlds, he was met by one who told him, he was sent to conduct him to the place appointed for his abode: from whence he concluded, that it could be no other than an angel, though, as he thought, he appeared under the form of an elderly man. They went accordingly on together, till they came within sight of a large, spacious building, which had the air of a palace. Upon his inquiring what it was, his guide told him, it was the place assigned him for his residence at present. Upon which the Doctor observed, that he remembered he had read, while on earth, that "*Eye had not seen, nor ear heard, nor the heart conceived, what God had laid up*

for his servants:" whereas he could easily have formed *an idea* of such a building, from others he had seen, though he acknowledged they were greatly inferior to this in elegance. The answer his guide made him, was plainly suggested by the conversation of the evening: it was "That the scenes first presented to him, were contrived on purpose to bear a near resemblance to those he had been accustomed to on earth, that his mind might be more easily and gradually prepared for those glories that would open upon him hereafter, and which would at first have quite dazzled and overpowered him."

By this time they were come up to the palace, and his guide led him through a kind of saloon into an inner parlour. The first thing that struck him was a large gold cup, that stood upon a table, on which was embossed the figure of a vine, and clusters of grapes. He asked his guide the meaning of it, who told him, "It was the cup in which his Saviour drank new wine with his disciples in his kingdom: and that the figures carved upon it, were intended to signify the union between Christ and his people; implying, that as the grapes derived all their beauty and flavour from the vine, so the saints, even in a state of glory, were indebted for their establishment in holiness and happiness to their union with their *head*, in *whom they are all complete.*" While they were thus conversing, he heard a noise at the door, and was informed by the angel, that it was the signal of his Lord's approach, and was intended to prepare him for the interview. Accordingly, in a short time, he thought our Saviour entered the room, and upon his casting himself at his feet, he graciously raised him up, and with a smile of inexpressible complacency, assured him of his favour, and his kind acceptance of his faithful services; and as a token of his peculiar regard, and the intimate friendship with which he intended to honour him, he took the cup, and after drinking of it himself, gave it into his hands. The Doctor would have declined it at first as too great an honour; but our Lord replied, (as to Peter in relation to washing his feet), "If thou drinkest not with me, thou hast no part in me." This scene, he observed, filled him with such transports of gratitude, love, and admiration, that he was ready to sink under it. His master seemed sensible of it, and told him, he must leave him for the present, but it would not be long before he repeated his visit; and that, in the mean time, he would find enough to employ his thoughts in reflecting on what had passed, and contemplating the objects around him. As soon as our Lord was retired, and his mind was more composed, he observed the room was hung round with pictures; and, upon his examining them more attentively, he discovered, to his great surprize, that they contained *the history of his own life;* the most remarkable scenes he had passed through being thus represented in a very lively manner. It may easily be imagined, how much this would strike and affect his mind: the many temptations and trials to which he had been exposed, and the signal instances of the divine goodness to him, in the different periods of life, which were by this means all presented at once to his view, excited the strongest emotions of gratitude; especially when he reflected, that he was now out of the reach of any fu-

ture danger, and that all the purposes of divine love and mercy towards him, were at length so happily accomplished. The ecstasy of joy and thankfulness into which these reflections threw him were so great, that he awoke. But for some considerable time after he rose, the impression continued so lively, that tears of joy flowed down his cheeks; and he said that he never, on any occasion, remembers to have felt sentiments of devotion, love, and gratitude, equally strong.

N. B. The description of his interview with our Saviour, will remind us of one of his own hymns, No. 295, and particularly of the 4th verse:

"That blessed interview how sweet,
To fall transported at his feet!
Rais'd in his arms to view his face,
Thro' the full beamings of his grace."

It is supposed, that that hymn was composed soon after this remarkable dream, and not without reference to it.

REMARKS ON A PUBLICATION ENTITLED

"*FACTS and EVIDENCES on the Subject of Baptism; in three additional Letters, &c. By the Editor of Calmet's Dictionary.*" 1816.

THE former letters we noticed in our seventh volume, p. 516: since that time, three more letters have appeared, much like the preceding, both in their temper and their singularity. But as they are highly applauded by our Pædobaptist friends, in justice to our brethren, and, we may add, in justice to truth, we are called upon not to overlook them.

Our readers, who have seen or heard of the peculiarities of the author of these letters, will doubtless recollect, that one of his leading sentiments is, that the term οικος, *house*, is used to point out the nearest relatives, particularly *children*; and that the word οικια means *servants*, or what we sometimes call the *establishment* of a family. This is considered as a discovery of great importance, amounting to scriptural evidence of infant baptism!! "When the New Testament writers say, they baptized *houses*, they mean to say, they baptized *infants*." Introd. to the 1st Letter, p. 28.

The introduction to the first of the additional letters now before us, contains a great deal on this subject. But to say nothing of the criticism, suppose our author is right, that there is a distinction between οικος and οικια: and farther, suppose that we adopt *his* distinction, and apply it, it ought to follow, on his plan of reasoning, that the term οικος can never be applied in the description of a family, where there are no infants. For if this is not proved, we are as far as ever from possessing *scriptural evidence* of the baptism of infants. Now, we are told, that Noah was commanded to enter the ark, and *all his house*; πας ο οικος. Gen. vii. 1,—but we know that there was not an infant *in the house*. The salvation of Noah's *house* by water, the apostle Peter represents as a like figure to baptism; but the analogy affords no encouragement to the baptism of infants, since there was not one in the ark. We are also told, that Elkanah went up to the house of the Lord, and *all his house*; πας ο οικος αυτε, to offer the yearly sacrifice, but Hannah and the child Samuel were left at home. 1 Sam. i. 21. Should it be said, these members of the family are mentioned as the part excepted out of the house; it is answered, be it

so; then the term *house* does not necessarily include the infant part of the family; for the others who went up, and who were not infants, were not less parts of the house than the infant and his mother, who were left behind. But if the term *house* can be applied to that part of the family which is distinguished from the infant members, the boasted argument amounts to nothing; for there may be a *house* where there are no infants, and before it can be proved that the apostles baptized infants, because they baptized *houses*, it must be proved that there were infants in the families. This, however, is not done.

Dr. Ryland, in his "Candid Statement," had adduced various proofs from classical authority of the use of the terms baptize and baptism, in the sense of immersion. On these our author makes the following "*Observation:*" "Not one of these instances is from *scripture:* THEREFORE, scripture never uses the term *baptism* in the sense of plunging; for then Dr. Ryland would have discovered and quoted it." p. 47. So then, the use of the word among the best Greek writers does not show what it meant; nor what the apostles, who wrote in a language the words of which had long been settled, designed to convey by it! In the part of Dr. Ryland's work under consideration, he did not quote scriptural authorities; because it would be said, the debate is, how the words *used in the scriptures are to be understood.* Authorities are, therefore, adduced to show how the word was understood, when it was applied to the common occurrences of life: and then, these authorities are rejected, *because they are not scripture!*

Our author finds great fault with Dr. Ryland's authorities, for the use of the terms baptize, &c. when restricted to certain defined parts of the body. He gives instances of persons said to be baptized, or immersed, *up* to their breast:—*up* to their middle:—*up* to their head, &c. He says, he is astonished that Dr. R. should quote such passages: and asks, "is a man in water *up* to his navel, plunged? So directly the contrary, that any eye-witness of only common sense, would think him partially immersed, and no more; for all the upper parts of his person are above the water, consequently he cannot be plunged." p. 50. *So far* as the water came, the person was said to be immersed: the term *baptized*, &c. was not applied farther, either by the authorities quoted, or by Dr. Ryland. It was the part which was *in the water*, and not that part which was *above* the water, which is said to be baptized. *Common sense* justifies Dr. Ryland, when the purpose for which he brought these authorities is in the least considered; and exposes the unfairness of our author's objections.

The attempt to make it appear that the *sprinkling* of the water of separation, which is prescribed in certain cases of uncleanness, by the law of Moses, was *baptism*, we should think could not convince any one who reads the passage in the book of Numbers. The Jewish lawgiver directs, that a "clean person shall sprinkle upon the unclean (the water of separation) on the third day, and on the seventh day; and on the seventh day he shall purify himself, and *wash his clothes*, and *bathe himself in water*, and shall be clean at even." Num. xix. 19.

What the author of these "facts and evidences" wishes us to believe, is, that the divers *washings* mentioned in the Epistle to the Hebrews, ch. ix. 10, not only included the above ceremonial rite, but that they were all *sprinklings*. pp. 60, 61. To do this, however, he ought to prove that the words sprinkle, wash, and baptize, mean the same thing; or else the passage above quoted will show, that the term used in the Hebrews is not designed to express the *sprinkling* of the water of separation, but the other parts of the service. It is certain that the Jews never imagined that their *sprinklings* were the same thing with *washing the clothes*, and *bathing in water;* and it is well known, that when they speak of the Christian baptism of ancient times, they describe it as immersion, and use the word by which they are accustomed to express their most complete ablutions. Justin Martyr, we are told, says, "that *sprinkling* with holy water 'was invented by dæmons in imitation of the true baptism, (signified by the prophets,) that their votaries [those of the dæmons] might also have their pretended purifications by water.' Now if the heathen *sprinklings* imitated the true baptism, then the true baptism included *sprinkling*, for if no sprinkling, no imitation." p. 63. But this is neither a correct translation, nor does it state the whole of the case. Justin says farther, that they *washed themselves completely* before they came to their temples. Here he used the same word which he had employed before, when he described the baptism of the Christians. Of *sprinkling*, as a part of Christian baptism, he had said *nothing;* he therefore could not point out the *sprinkling* of the votaries of dæmons, as the circumstance in which there was an imitation of *baptism*. The similarity consisted in that which was common *to both*, which was, that they were *washed:* and in the latter instance, Justin says, *completely washed*. This is evidently the point of his comparison; but our author gave us only *a part of a sentence:* what we have now mentioned, is the conclusion of the period, of which he takes no notice. See *Justini Apologia*, pp. 94, 95. edit. Coloniæ, 1686.

In this work we have also a plate, representing "an internal view of the 'Chapel of the Baptistery' in the Catacomb of St. Pontianus, at Rome;" p. 66. with the plan, section of the chapel, and various representations of baptism; which our author tells us, he has taken from M. Seroux d'Agincourt's work, entitled, "The History of the Arts, by existing Monuments, from the *fourth* century to the fourteenth." Our author says, "This baptistery may honestly be dated at the latter end of the *first* century, *if not earlier*." p. 69. But why that date is affixed to it, does not appear. The most learned ecclesiastical antiquarians that we have met with, had no idea that the Christians possessed such chapels in the *first* century. Even M. d'A. from whom the print and account are copied, dates his "existing monuments" no earlier than the *fourth*. We are told, that "baptism was NOT *here* administered by *plunging*." p. 69. Letter third. If this place was an ancient baptistery, baptism might have been administered in it by *immersion*, for any thing that appears to the contrary: our author has at least brought no evidence which shows

this could not be the case. But we cannot help asking, to what does all the pretended evidence, which this work brings forward, from carvings on church doors, old pictures, and even this supposed ancient baptistery, amount? If it be designed to show, that the ancients did *not* use *immersion* in baptism, the plain reply is, *we know that they* DID;—*they have told us so themselves*, in a great variety of forms, in their writings: and the contrary is asserted in the work before us, on the imagined evidence of painters and sculptors, who lived we know not *when*, and we know not *where*.

We have also a long dissertation about circumcision and tradition, in the fourth letter, in which a Mahometan doctor is represented as stating his opinion on the importance of *adult*, in opposition to *infant* circumcision. He argues from various sources, till he becomes quite warm, and concludes his philippic against the circumcision of infants with —"take my word for it,—it is the doctrine of devils: it is the offspring of hell—I say of HELL!!!" Here our author adds, "And yet, most reverend Doctor, indulge me so far as to allow me to observe, under your favour, that—the Jews—" To which the reply is,—"The Jews! *el jehudi!* that asinine race, which wandered forty years in the wilderness, under the guidance of Moses; and have been wandering ever since, without a guide!—the JE-HEWS!!!" p. 17.

What does this mean?—But we abstain from remarks.—In the fifth letter, the noted passage of Irenæus is brought forward, in which he speaks of Christ's sanctifying every age, all who by him are born again to God, infants, little ones, boys, young men, and old men. Nothing is said in any part of the chapter respecting baptism; and the Baptists are not the only persons who have thought that the ancient father did not here refer to baptism. But supposing, (not granting), that Irenæus in this passage did intend, that Christ sanctified every age to himself *by baptism*; then a new difficulty occurs—*Is infant baptism regeneration?* To prove the antiquity of the practice, our opponents bring forward such testimonies as this, and those which occur in later times, when infant baptism was openly represented as necessary for the remission of sins, and for an entrance into heaven in case of early death. What will our opponents say to this argument from antiquity when fairly stated? If infant baptism is *not* regeneration, nor the remission of sins, the only reasons which are given for it in the ancient church are founded on a doctrinal error; and we do not meet with it till the church had in one very important article *lost the purity of the faith!* A very suspicious circumstance, to say the least. If it *is* regeneration, then the doctrine avowed in the Liturgy of the establishment is correct: the passages which speak of regeneration in the New Testament, must be interpreted according to this system; and the general sentiment of the nonconformist Pædobaptists on the subject of regeneration is altogether a mistake! Of these two opinions, they must adopt *one*, with its consequences: let them take their choice. If it should be said, the *practice* may be apostolical, though the reasons on which the ancients pleaded for it may be mistaken; then we reply, this admission would so much weaken our author's argu-

ment from tradition, on which he, in common with Pædobaptists in general, rests so much, that the remainder will be of little value. And besides, we may still ask, how it happened that the apostles said nothing about the baptism of infants, and that they who preserved this supposed apostolical practice, should have placed it on a ground, which, it is allowed, subverts a very important part of the doctrine of Christ? Were they *right* in asserting, that they had received it from the apostles by tradition, and *uniformly* wrong in their view of the ends which it answered? Is this credible? Is this a sufficient ground for supporting any rite as a *divine institution?* On this plan, how are we, as Protestants, to defend either our sentiments, or our practice, in opposition to *the church of* ROME?

Dr. Gill is accused of making use of "a happy equivocation" respecting the passage in Irenæus. We only wish that those who are likely to be prejudiced by this remark, would read what Dr. Gill has said on the point. Dr. Stennett is also accused of "sheer prevarication," because he affirmed "that no confidence is due to a writer who reports, that Christ went through the stage of *old age*, which we know to be contrary to truth. But, we know too, that Irenæus's words will not bear this sense, even if tortured by main force." page 31. Has the author of these "facts and evidences" read the chapter of Irenæus *through*, from whence the passage in question is quoted? We hope he has *not:* for if he *has*, we must say, that he is guilty of great unfairness. Irenæus speaks of Christ as becoming *an old man to old men;* and if it be said this is meant figuratively, yet, according to the *lowest sense* that can be affixed to his expressions, when he is allotting the periods of the different ages of man, our Lord was between 40 and 50 years of age, if he was not 50 complete, which is certainly the literal interpretation of his words: and this, he says, was handed down from the apostle John *by tradition!* Vide *Irenæi Op.* lib. ii. cap. 39, pp. 160, 161, edit. Grabe.

Our readers will probably be surprised when they find, that this author ascribes one very important benefit to infant baptism, which is the REMISSION OF SINS! In connection with this, he pleads also for their CHURCH-MEMBERSHIP! See pp. 29, 30, letter 5. He had been reasoning on John's expression "little children," which he takes literally: he says, that they were either *within* the Christian church, or they were *without* it. He argues that they were not *without*, and then adds, "but if these 'little children' were *within* the church, *how* became they so? and, *when* became they so? They must have undergone the initiatory rite like the families of Lydia, Stephanas, &c. they had been admitted by baptism for *no other means of admission existed.*"

"I ask again, seeing 'their sins were forgiven,' *when* were they forgiven? I acknowledge ONE *baptism* for the remission of sins, says the ancient church; and the ancient church was right: these *children* were *admitted into the church by baptism—by baptism administered for the remission of sins.*" Will thoughtful and serious Pædobaptists sanction such a statement as this? We leave it to their considera-

tion. If they adopt it, we should be glad to be informed of it explicitly: if they do not, those of them who have recommended this work are bound, for their own sakes, to deny it.

We have noticed these letters principally to show, that we are neither afraid to read, nor averse to examine any arguments which are brought against us. From these remarks, our readers will be able to form some idea of a work, which has been the subject of unnecessary boasting. The author says in his preface, referring to the three former letters, "upwards of a year has elapsed, and *no answer* has appeared." Several months have passed away since the last three letters were published, and no answer *yet* appears! Some, we doubt not, will surmise, that the reason is, the book cannot be answered. We think very differently: but if any of our brethren should prepare a reply, we are convinced it will be the effect of some other reason than the merit of these letters.

REFLECTIONS

ON EPHESIANS, iv. 27.

"Neither give place to the Devil."

THE doctrine of the existence and works of the devil, is so manifestly revealed in the Bible, that the person who doubts or denies it, must be classed with incredulous sceptics, or hardened infidels: and those who consider what is said of Satanic agency in the scriptures, as being merely a *personification of evil*, are more nearly allied in sentiment to the disciples of Zoroaster, and his fire-worshippers, than to those of Jesus Christ, and such as worship God in spirit and in truth.

The reasoning of our Lord with the Pharisees on this subject, affords us data from which we may conclude with infallible certainty, that the devil is always on the side of those who in any way oppose the *purity* of the church of Christ; to suppose the contrary, would be to maintain that with all his subtilty and cunning, he opposes the interests of his own kingdom; *But if Satan cast out Satan, how then shall his kingdom stand?*

The text at the head of this essay, may be considered as addressed to CHURCHES, and as giving directions respecting the discipline they are to maintain; and to MINISTERS, relative to the line of conduct they are to pursue.

The right of *admitting members* to church-fellowship, or of *removing* them from it, is invested in the persons who compose the assemblies of Mount Zion. From the parable of the tares in the field, (Matthew, xiii. 24—30,) let churches learn the necessity of watchfulness and circumspection. It was *while men slept*, the devil cast his baneful seed into the field! And if, from corrupt motives, any be received to membership, who do not give satisfactory evidence that they are *born of God*, whatever accession of numbers, of wealth, influence, or respectability may be gained by it, such measures *give place to the devil!* The admission of the Trojan horse was not so full of danger! If Satan introduce persons to the visible church of Christ, it is that he may watch an opportunity, if possible, by their means, to sack and burn the city!

The duty of *preserving purity* in the church, is also clearly enjoined upon the members of whom it is constituted! If *cor-*

rupt principles or practices be infused, or planted, among Christians, the *leaven* may be soon expected to spread, and *the root of bitterness* to grow; and happy those communities, who have wisdom and decision enough to *purge out* the one, and to *pluck up* the other, so soon as they make their appearance. Listening to specious pretences, *viz.* that 'he only who is *without fault* is to cast the first stone;'—that 'sins of professors are not to be exposed, lest the reputation of the society should suffer;'—that 'though they have fallen to-day, that we may fall to-morrow;' &c. All this is so manifestly *the wisdom that is from beneath*, and not that heavenly principle which is *first* PURE, *and then peaceable*, that to act upon it is the fullest proof that place has been given to the devil; who is taking advantage of the courtesy paid him to prevent regard to a divine exhortation, *Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.* 1 Cor. v. 7.

There are obligations also laid upon churches, to pay regard to *excluded* members, which cannot be neglected without their being chargeable with sin. The only end to be proposed by withdrawing from those *who walk disorderly*, or of casting those *out of the church* who are *wicked persons*, is, *that their spirit may be saved in the day of the Lord Jesus!* Such a solemn act, conducted in the fear of God, and regulated by the laws of Christ, may be expected to fall with greater weight upon the mind of a real Christian, who, though overcome by evil, yet delights in the law of God, after the inner man—than all the fines and penalties that worldly establishments ever connected with the sentence of excommunication! Such an one, whose backslidings are healed, will, like Peter, reflect on the evil of his conduct, and weep. In such circumstances, the silent, unobtrusive, retiring grief of the broken and contrite spirit, is likely to overwhelm the repenting backslider; and, therefore, the charge *You ought rather to forgive him, and comfort him*, lest *such an one should be swallowed up with overmuch sorrow: lest Satan should get an advantage of us, for we are not ignorant of his devices.* 2 Cor. ii. 7, 9. To shut the door against the humble and pressing entreaties of such a person, would be to suffer Satan to enter by another, and thus to *give place to the devil!*

Ministers are greatly in danger of violating this precept; for as they are more prominent in their attack made upon the devil's empire, by those weapons which are *mighty through God; casting down strong holds*, &c. so they are more exposed to his *wiles*, and more vulnerable to his *fiery darts!* Let them then take heed *lest the serpent who beguiled Eve, should beguile their minds from the simplicity which is in Christ!* It requires constant and heroic intrepidity, so resolutely to resist carnal ease—or keeping back the truth through fear of man—or having men's persons in admiration, because of advantage, &c.: in fine, to determine that in nothing they will depart from the simplicity of Christ, as exemplified by John, and James, and Paul; that it demands the *strength* and *grace* of Christ, to make any man sufficient for such resistance, so as not to *give place to the devil.*

Nor are ministers in less dan-

ger of being removed, through the sophistry of the devil, from stations of influence and usefulness in the church! It is to be lamented, that a disturbance between some of the *members* of a church, which interrupts the *comfort* of the minister, has too often been the occasion of the removal of pastors; who have lived long enough to see, probably in their own want of usefulness, or in the character and doctrines of their successor, that, in resolving to quit their station, *they gave place to the devil.* It should seem, that such ministers had forgotten the claims the persons composing *the congregation* had upon them! Should not the plea be heard for them, *As for these sheep, what have they done?* And what have the *lambs* done, that compose their families, that they should be deprived of the example and instructions of a faithful shepherd? suffering a wolf to enter, and tear, and scatter the flock? And have not the inhabitants of a large town no claim upon the regards of a minister of Christ? What, will he leave those thousands, who, perhaps, have no other faithful guide to lead their feet into the way of peace—no other Moses to stand *between the porch and the altar,* saying, *Spare thy people*—no other Abraham to mediate with God for the sinful Sodom, exposed to destruction! How can such ministers be said to *stand fast in the evil day?* How do they *stand, after they have done all?* Is it not a safe principle, that *the management of a church of Christ should never be left in the hands of persons corrupt in sentiment, or ungodly in their tempers?* Rather than do this, a faithful servant of Christ would let his hands minister to his necessities! Should not ministers, thus circumstanced, resolutely determine to serve Christ in the station in which he has placed them, whatever they may suffer, until they can stay no longer, but at the expense of truth and conscience!

There is a duty likewise imposed upon ministers, to discourage those preachers who propagate false and erroneous sentiments in religion. It is at their peril, if they knowingly *lay hands* upon any man, except he be *faithful, and able to teach others also!* And should any come either into the congregations over which they preside, or into the towns in which they live, they should do every thing in their power to discourage them, and to prevent the spread of their contagious doctrines! *For such,* saith Paul, *are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works,* 2 Cor. xi. 13—15.

It is not difficult to know the characters in the present day, to whom this description will apply. Are there not men, who, while professing a high regard for the doctrines of grace, and who employ most degrading terms respecting the ministers of the gospel, are undermining its holy principles, and making *Christ the minister of sin? Ye shall know them by their fruits! Why, even of yourselves, judge ye not what is right!* Is not friendly intercourse with such men, to violate the principle on which this essay is founded?

To conclude, the peace and

prosperity of a church of Christ, and the character and conduct of those who preach the gospel, are too serious subjects to be treated lightly. The devil thinks them of sufficient consequence to employ all his hellish agency to corrupt them: and let the saints, whether in private or public stations, form such an estimate of them, as to *watch and pray lest they enter into temptation:* thus only will they be preserved from *giving place to the devil.*

IOTA.

ANECDOTES
OF THE LATE
REV. SAMUEL POMFRET.

THE Rev. S. Pomfret went, in the quality of chaplain, a trading voyage to the Mediterranean with one captain Maurice, (a religious and worthy person), in a stout ship, that carried a hundred men. In this voyage, he gave proof of his natural bravery and courage, which all that knew him must own to have continued with him to the last. The occasion was this: Two Algerine men of war making show to attack them, and all things being ready to give them a warm reception, the captain came to him, and told him, that it was the custom in engagements for the physician of the body and that of the soul to go down; but, however, he left him to do as he saw fit. Upon inquiring if they were enemies to Christ Jesus and his religion, and the captain replying they were, he immediately answered, "Then I will remain above, and live and die by you." The captain was so pleased with his bravery and resolution, that he embraced him in his arms. The Algerines bore down upon them, but observing their strength, and finding them prepared to return their salutes, they thought it best to make off again.

There are two or three things in this voyage worthy of remark. One, an instance of his early zeal for God. Having carried with him a considerable venture of hats, to the value of fifty pounds, instead of making improvement of them in a way of merchandize, he gave them all to the seamen upon this engagement and hire, *that they should forbear the wicked custom of swearing.* This extraordinary instance of his generosity, and his kind behaviour among them, gained him such an interest in their esteem and affection, that after this none would offer to swear an oath in his presence; and if any from other ships came on board and swore, the seamen would check them, saying, that if their chaplain heard them, he would by no means bear it. They had a great reverence for him, and God blessed his daily prayers, and constant preaching to them twice every Lord's-day in such a manner, as not only produced a great reformation through the whole ship, but a saving change upon several of them; of which they gave the most satisfying proofs in their lives and conversation afterwards.

Another circumstance worthy notice is, that being at Smyrna at the time the English consul's son died, he was desired by him to officiate over the grave, according to the usage of the Church of England, (the consul himself being a zealous churchman), to which he replied, that as he could not conform thereto in his own country, he must be excused there; but if he would please to accept his service in his own way, he was ready to

obey his command. The consul, rather than nothing should be done on the occasion, consented to it, though not without some reluctance. Mr. Pomfret spoke with so much pertinence, in such a moving manner, and prayed with such strong affection and tears over the grave of a countryman and a Christian, whose remains they were going to leave in a remote and infidel land, that it not only affected those of his own nation, but drew floods of tears from the eyes of great numbers of Greeks, Turks, and divers other nations that were present. After the solemnity was over, the consul most kindly embraced him in his arms, gave him abundance of thanks, and said, "If this be your way, I judge it preferable to my own."

The third and last thing I shall mention is, that although they were out upon this voyage for the space of two years, yet not one of the whole company died. Thus good men by their prayers, by conscientiously adhering to those evangelical principles they have embraced, and by a close attention to a holy walk and conversation, have engaged the divine blessing upon all about them. "The Lord blessed the Egpytian's house for Joseph's sake." Gen. xxxix. 5. The Jews have a proverb, "If the world did but know the worth of good men, they would hedge them about with pearls."

P. N. R.

EARLY RECORDS OF BAPTIST CHURCHES.

Church at Cefn-mawr, at Ruabon, Denbighshire.

In May, 1801, the gospel was first preached here by Mr. Evan Evans, in a dwelling-house, and when the weather was favourable, out of doors. At the end of two years, five persons were baptized in the river Dyfrdwy, who were followed by others. In 1804, fourteen persons were formed into a church; and in 1805, a small meeting-house was erected, the expense of which was defrayed by contributions from the Welsh churches. The present number of members is about 90. The former place of worship being too small, it was rebuilt in 1815, which cost £350. A Sunday-school, consisting of two hundred and fifty children, is held in the place; and the number of hearers about 800.

Lanfyllin was a branch of the above church, and at the distance of twenty miles. Mr. Evan Evans was the first Baptist minister that preached in this place, in 1802, and with good success. Here a church was formed in 1804, and the number of members is about thirty-five. There is no meeting-house, but the congregation assembles in a dwelling-house.

Liverpool was a branch of the same church, and about forty-one miles distant from Cefn-mawr. In 1805, a Welsh Baptist church was formed here, consisting of about twenty persons. They meet at present in the old chapel in New-street, where Mr. Johnson formerly preached. They consist of about forty-five members. The place is well attended.

Lixymgreen, in Flintshire, was a branch of the same church, about 24 miles distant. It consists of about 80 members, with two pastors.

Rhosllanerchgrygog, in Denbighshire, a branch of Cefn-mawr, three miles distant. It consists of about 32 members. Near 200 children are taught here in the Sunday school every Lord's-day.

Juvenile Department.

HISTORICAL ESSAYS.

No. I.

DRUIDISM.

At a time when knowledge is more generally diffused than at any former period, it may not be unprofitable to compare the present state of society with that which the earliest records of our history present. The taste for researches into antiquity has recently greatly prevailed; and, if indulged in inquiries of importance, it is truly laudable.

The early history of our favoured isle is confessedly involved in obscurity; and it is not intended to attempt a critical investigation of its aborigines: nor could such an investigation gratify the interesting class of readers, which it will be the design of these papers to please and benefit.

As religion and morality are the great objects we desire to recommend, these sketches will tend to illustrate and prove their importance; and the reader, however young, is affectionately invited earnestly to supplicate the blessing of Him, who alone can render effectual human exertion.

With this view, Druidism, which about fifty years before Christ, so generally prevailed in this country, seems first to invite our attention; and, if we endeavour to contrast it with Christianity, which is now so happily exemplified and extended, it may at least excite gratitude for the superior blessings it hath pleased our sovereign Benefactor to vouchsafe unto us, and animate our zeal, that those countries that are still enslaved by superstition, and sit in darkness, may, through our instrumentality, see the light, and enjoy the liberty, that have long distinguished Britain.

Julius Cæsar, Pliny, Strabo, and Diodorus Siculus, afford the best accounts of this species of superstition. The frequent Roman invasions gave the intruders opportunities of witnessing its amazing influence.

The Druids were necessarily men of ability, of fortitude, perseverance, and self-denial; for although this supposed sacred profession was open to every one, few could endure the labour and privations of fifteen or twenty years, in committing to memory their tedious regulations and maxims; for on no account was it permitted, that their doctrines should be committed to writing, lest the vulgar should read and judge for themselves: so congenial, so inseparable, are superstition and ignorance. They were the instructors of youth; but very little did they deem it right to teach: a reverence, therefore, of this delusion, was early infused into the mind. Their influence was not confined to the young, nor to the concerns of religion; but they were judges of right and wrong, not only among individuals, but irritated states. The terrible punishment of excommunication succeeded their displeasure—a punishment by some more dreaded than death itself. Cut off from all intercourse with his friends and neighbours, forbad the consolations of their religion, and denied even the protection of the laws, the individual was an outcast from society; and the awful refuge from misery, to which the irreligious so frequently flee, could not but be terrific to him who believed in the perpetual transmigration of souls. The power of these priests was therefore boundless; and it may be questioned, whether even the Romish clergy ever obtained a more complete dominion over the minds of their votaries.

It is only real religion and virtue will bear the light; the darkest groves, and most solitary retreats, particularly where spreading oaks

were found, to which tree they ever paid an idolatrous regard, were the places selected for their ceremonies. Woods and forests were the depositaries of the spoils of war, which were generally consecrated to their gods, and sad was the fate of him who was tempted to secrete or purloin any part of such offerings. Such booty required no other guardian than the terrors of this superstition. They had their sacrifices, nor did they scruple to immolate their fellow-creatures. Anglesey was the very nursery of this religion, being the residence of the grand Druid, and the most learned of their priests. Suetonius Paulinus having observed the immense influence of these men, on the inhabitants in general, with great policy concluded, the most effectual way to subdue the Britons would be to attack this druidical retreat, and destroy or disperse the Druids themselves. This attempt, and his singular reception, is most animatedly described by Tacitus; which passage also tends to illustrate the manners of the people at that period.

"On the shore stood a motley army, in close array, and well armed; with women running wildly about, in black attire, with dishevelled hair, and like the furies brandishing their torches; surrounded by the Druids, lifting up their hands to heaven, and pouring forth the most dreadful imprecations. The soldier stood astonished with the novelty of the sight. His limbs grew torpid, and his body remaining motionless, resigned to every wound. At length, animated by their leader, and exhorting each other not to be intimidated with a womanly and fanatic band, they displayed their ensigns, overthrew all who opposed them, and flung them into their own fires. After the battle, they placed garrisons in the towns, and cut down the groves, consecrated to the most horrible superstitions: for they held it right to sacrifice on their altars with the blood of their enemies, and to consult the gods by the inspection of their entrails."

While such was the religion of a people, we cannot be surprised to find them in a state of barbarism; not unlike the untutored Indians or Africans of our times, allowing for the diversities local circumstances were calculated to produce. Their towns were confused groups of huts, concealed in the bosom of some woods, the avenues to which were guarded by trees, or mounds of earth. They were in the habit of painting their bodies, rather than clothing them. They were very fond of divination: running waters, the flight of birds, and the neighing of horses, were regarded with ominous attention. The following lines well describe the ancient Briton:

"Rude as the wilds around his sylvan home,
In savage grandeur see the Briton roam:
Bare were his limbs, and strong with toil and cold,
By untam'd nature cast in giant mould.
O'er his broad brawny shoulders loosely flung,
Shaggy and long, his yellow ringlets hung:
His waist an iron-belted falchion bore,
Massy, and purpl'd deep with human gore;
His scarr'd and rudely painted limbs around,
Fantastic horror-striking figures frown'd,
Which, monster-like, ev'n to the confines ran
Of Nature's work, and left him hardly man."

RICHARDS.

It would be needless to state, that courage and strength distinguished these early inhabitants; qualities for which their descendants have ever been deservedly famed to the present hour. The characters of Caractacus and Boadicea will never be forgotten.

Does the serious British youth contemplate such a state of society, and such superstition, with mingled emotions of surprise and horror? Let gratitude fill his heart, that though such was the condition of his forefathers, their children's children enjoy the advantages of civilization, heightened by the blessing of the gospel. Instead of intolerant priests, the humble ministers of Christ; instead of a false religion, known only to its interested priests, a real religion, made known by the pages of

inspiration, which he who runs may read, and in which the wayfaring man, though a fool, shall not err; instead of the gloom of a forest, in which to perform worship, the assurance of the divine presence where but two or three are met together to seek the Saviour, even though a barn or closet were the sequestered spot: instead of the degraded or merciless heroine, taught to delight in war, the affectionate, modest, and tender female, delighting in mercy. Oh! thou infinitely gracious God! what shall we render to thee for thy benefits! Take thou our hearts, and make us wholly thine.

H. S. A.

Obituary.

MISS FRANCES EASTHOPE.

Died, on the 25th of October, 1815, Miss Frances Easthope, daughter of Mr. Thomas Easthope, of Tewkesbury, Gloucestershire. Miss Easthope was brought up by her parents in a regular attendance at the established church, and thus continued till she attained the age of twenty. From infancy she was marked by a sedate and amiable deportment; and though her orderly, steady habits, formed a character quite the reverse of levity and trifling, yet such was the kindness of her disposition, and such her anxiety to promote the happiness of others, that she was in her circle universally loved and esteemed. As was natural to her education, her prejudices in favour of the established church were strong, her attention to its ceremonies constant: indeed, it may be remarked of her, from very early life, that what her judgment approved, she did not slightly attend to, though of a weakly constitution. She evinced a decision of character, which, perhaps, formed one of her chief excellencies, as it afterwards led to much active usefulness.

About the age of twenty, she was induced occasionally to attend the gospel at the Baptist meeting-house, and by this means, and the conversations of a near relation, was gradually led to suspect the righteousness in which she had trusted, and to inquire the true meaning of regeneration, set forth in the scriptures, as essential to salvation. The progress of her conversion, marked by a deep anxiety, soon led her to substitute extempore prayer, in the lieu of her previously accustomed forms; engaged in self-examination, and a sincere pursuit of divine truth, a form of words were inadequate to express her strong convictions of sinfulness and depravity, her need of atonement, and desires for salvation. Taught by the Spirit of God, she now gradually acquired a correct knowledge of the disease of sin, and its remedy; and, though then in very indifferent health, it was remarkable how little concern she felt about her body, compared with that for her soul. To her brother, then often the companion of her retired hours, she was constantly lamenting the time that she had spent in comparative ignorance of herself—in the neglect of Christ, of time and eternity. Such impressions, matured by a conscientious regard and attention to closet duties, happily led to a clear perception, and implicit reliance, on the glorious scheme of salvation alone, through the mediation of Jesus Christ.—She now sought the intercourse and society of pious persons, and became a constant attendant at the Baptist meeting, and was cheerfully received into church communion; this being the cause of unfeigned grief to her parents, led to a most determined, yet, we believe, honestly intended opposition, on the behalf of her father. He had, besides Frances, six other children; she was the second that had quitted the established church, and, as was natural to his prejudices, he could not, without

most painful emotions, see his children adopt different religious opinions to himself: the reflections of a pious, intelligent mind, will furnish the scenes of conflict and trial produced by such circumstances. The stillness of the midnight hour, habitually witnessed her devout applications to her heavenly Guide—it did not suffice her to devote a short time, morning and evening, to closet duties, she sought divine direction with unceasing care and diligence, under a deep conviction that it was essential to her safe progress in the Christian life; and she was often heard to say, that "praying breath was never spent in vain." If we look to its fruits in the experience of this amiable Christian, we perceive ample illustration of its truth amongst others. The prejudices of her father were so far subdued, before her departure from this world, as to consent to the marriage of a younger sister with a pious dissenting minister; and her other sisters frequently attending at different dissenting places of worship in the town, without interruption or difficulty. Miss Easthope's career furnished an exemplary illustration of the efficacy of limited means to the accomplishment of great good: instructed by the example of her compassionate Redeemer, she was an humble and sincere follower; much of her time was spent in visiting the abodes of misery and sickness; and her zeal to communicate religious truth to the mind, was ever attended by a readiness to contribute to their present wants. During the whole of her Christian profession, unless prevented by severe illness, her attendance on public worship was constant and punctual; and though the extreme delicacy of her health, and unsuitable weather, would have furnished ample reasons for absence, her regular presence at prayer-meetings, at an early hour of the Sabbath, proved that it was the genial element of her soul. In the Sunday school, she was a truly active and useful teacher; always prompt to engage in such benevolent occupations, it was often remarked by her friends, who could scarcely estimate the ardour of her pious feelings, that she was criminally inattentive to her own health:—frequently was she considered not to allow sufficient time for eating or sleeping. The same love that pervaded her soul for those within the circumference of her acquaintance, excited a lively interest for the prosperity of every institution formed to promote the universal kingdom of Messiah, and the general happiness of mankind. She instituted a penny per week subscription, in aid of the Baptist Mission; and her diligence to its furtherance only terminated, with the illness that preceded her dissolution. It pleased her heavenly Father, several times during her life, to permit bodily disease to derange her intellects; during these trying occasions, a solemn awe of the Divine Majesty appeared still to pervade her otherwise diseased mind; and her anxiety to attend the public worship of God, continued unabated. At these periods she was removed to a private asylum; her medical attendant, conceiving that the warmth of her devotional feelings, and religious anxieties, augmented her disease, imposed such restraint as he deemed advisable; she afterwards frequently spoke of his tenderness, while she lamented his having attributed, in any degree, her mental affliction to religion. She was not satisfied with simply avowing, that religion had no tendency to gloom or despair; but, during her abode there in a state of convalescence, she strove, with unremitting zeal, to prove that "Wisdom's ways are ways of pleasantness," &c. Her pious conduct here did not go unrewarded; the proofs of which she witnessed, with a high degree of satisfaction, and looked to heaven for a consummation of the joy, which she hoped might result from her residence in this kind family. While the difficulty of exhibiting those novel events, or furnishing the sort of narrative which gives biography its largest share of interest, is manifestly felt in the account of a private and unassuming pious female; the writer is yet persuaded, that if the usual limits, and other circumstances, would allow a copious and faithful memoir of this

excellent Christian, it would be a record worthy of rank amongst the most pious Christian females.

Her Diary breathes a strain of humility and devotion, consistent with her general deportment. In religious conversation she was always happy to engage: in this, as in every department of life, she showed that the fear of being considered fanatical or enthusiastic, did not occupy her mind; to glorify her heavenly Father was so near her heart, that she held nothing valuable in comparison with it. If, during her Christian course, she experienced distressing fears of the reality of her conversion, in such seasons God drew her nearer to himself; for in such it was her practice to spend more time in devotional services: and though these were frequently attended with painful exercises, yet, as she often expressed herself, she was by her kind and beloved Redeemer thus led from the chamber of fear, to the mount of God. Her last illness was long and severe, throughout which she eminently exemplified that the righteous have both peace and hope in their death; acute pain was borne with great fortitude—no murmuring—her Redeemer was her stay, and her support.—She felt that He, to supply his people's need, had gone through suffering unspeakable, with an extent of patience and submission peculiar to himself. She dreaded a murmuring thought, and by her affection and gratitude for all the attentions which she received, evinced a mind delightfully influenced by Christian love and meekness. The mention of her beloved Redeemer, when speech had failed, kindled a sparkling joy in her countenance, and her happy experience in this affliction, proved indeed that

"Jesus can make a dying bed,
Soft as downy pillows are."

A firm and unshaken reliance upon the atonement of Christ, rendered her last illness a happy scene, and thus she fell sweetly asleep in Jesus. The sincere mourners who attended the grave, and the thronged attendance at the improvement of her death, bore a silent, yet eloquent testimony, of her worth:—the tear of the aged poor evinced the loss of a compassionate friend—the church to which she was united felt, that they had parted with one of its most useful members—her pastor, one whose prayers and affectionate good will encouraged him in his work—her family, a truly affectionate and endeared member.

Tewkesbury. D. T.

MR. JAMES HORSEY.

The obituary department of a magazine seems to be intended for two purposes; neither of which can, I apprehend, be discommended. First, as a grateful memorial of departed worth, possessed by surviving friends; and secondly, as a faithful record of strong collateral evidence of the truth of revelation, and the reality of religion, as displayed in the dying experience of genuine believers for the encouragement of others, whose mental impressions previous to the enjoyment of comfort, might in some measure have corresponded with theirs: both of these purposes are embraced in the following brief memoir of Mr. James Horsey, son of Mr. James Horsey, late of Crewkerne, Somerset, but now residing with the bereaved widow in Portsea. He married, about twenty-two years ago, Sarah, the daughter of the late Rev. Joseph Horsey, who now survives him. From the period of his settlement in Portsea, he has supported the character of a respectable tradesman, an affectionate husband, and a faithful friend; and these relations were also adorned by an amiable disposition, unbending integrity, and a fine moral character. But, alas! while these qualifications rendered him valuable and beloved, his best friends often lamented, that the one thing needful was still wanting. He regularly heard the pure gospel, but seemed impervious to the touch of truth. For some time past he had laboured under violent bilious affections, which occasioned much fear in the minds of his friends that his stay

here might probably be cut short. The best medical advice was obtained—a journey was taken to the continent—and, at the time when his disorder assumed that degree of violence which never abated till the fabric of nature was laid low in the dust, he was in London, with his dear partner, for the purpose of medical aid. Here that insensibility in reference to matters of eternal moment, so long the subject of the deepest regret by his friends, was graciously removed; and he heard the gospel as one individually interested in what was delivered. He was frequently perceived to weep under the word, and expressed much concern about the best things. After hearing a sermon from Mr. Hyatt at the Tabernacle, on the ark of the covenant, he remarked, "What a privilege it is to those that are shut into the ark, there it is of little consequence what may befall them of an earthly nature." Once, when his dear partner said to him, Ah! we have lost our dear sister Shoveller's prayers; "Yes," he replied, "but it is a mercy if we can pray for ourselves." The increase of his disorder hastened his departure from the metropolis, and it was with difficulty he reached his home, the place destined by providence for his mortal repose. After a friend had prayed with him, he observed, "It is a mercy the Lord hears our breathings, and will he not hearken to ejaculatory prayer?" Another time he said, "I am very bad, but I have done with the world, all here is vanity, vanity, vanity! last night I had such a sense of the vanity of the world, that I desire to resign myself into the hands of God." The anguish he endured from his bodily complaint, was at times mournful to witness; and the distress of his mind seemed also excessive. At one time he cried, "Lord, save me, save me; wilt thou not save a poor worm that is crying to thee?" Thus he was frequently engaged in pouring out his soul to the Lord, and pleading the promises of his word. Often he would say, "O Lord, hast thou not said in thy word, Call on me in the day of trouble, and I will deliver thee; O grant me the rich influences of thy Spirit, that I may call on thee in an acceptable manner." On being informed that many prayers were offered up for him, he replied, "O, I am not worthy of them." On a rose being given him, he remarked, "This flower is an emblem of man's mortality—it soon fades; and life is uncertain, and of short duration." On being asked if he had a desire to live, he answered, "Yes, if I may but live to the glory of God;" and, with his hands lifted up, he said, "Lord, I place my hopes alone on thee; thou art my rock, my shelter, and my salvation." After this, he appeared for two or three days to be in very great distress of mind, and would often exclaim, as if in great agony, "Lord, save me, save me; God be merciful to me a sinner;" these expressions he often repeated with great earnestness. At another time he cried, "Away with the tempter!" and being reminded of Christian's conflict with Apollyon in the Pilgrim's Progress, he replied, "Yes, but Christian came off more than conqueror at last." Some time after this, he said, "I have had a great conflict—a hard struggle, but Christ is all I want: O precious Christ! precious Christ! Help me to Christ—give me Christ, and then I die: I am a poor, sinful worm, but God is my strength and my righteousness, I can do nothing of myself." He appeared at one time to be much tried, lest he had not prayed to the Lord aright; and it being remarked to him that prayer was the sincere and genuine breathings of the soul to God, he was more composed, and longed to be gone. "I shall soon," said he, "have done with time, and time's things," and then spoke of the vanity of all earthly things, and the glories of the heavenly state, and added,

"Welcome sweet hour of full discharge,
That sets our longing souls at large."

At one time he cried out, "Lord give me a new heart;" this he twice repeated with great earnestness. Being asked how he felt himself, he replied, "Going home very fast." At another time, "I am a vile sin-

ner—I can do nothing of myself; but Christ has paid my ransom—without him I am undone. Christ has said 'follow me'—O Lord, I will follow thee:" and then, as though enjoying some sense of divine mercy, he said, "Thank the Lord, thank the Lord!" Being reminded of the faithfulness of God, he replied, "Faithful, faithful!—he remembers his promises—then I will trust him." To a dear friend he said, "The Lord has blessed you with children—O my dear, bring them up in his fear—religion is of the greatest importance:" and then, with his hands lifted up, he prayed, "Lord bless the dear children, and may they grow up in thy fear, and be made pillars in the church of God." He observed to his dear partner, "My love, we must part; it is appointed for man once to die, but the Lord will give you strength equal to your day." On her saying, "Ah! when this house of our tabernacle is dissolved," he concluded the verse himself—"we have a building of God, a house not made with hands, eternal in the heavens." On that passage being repeated by a friend, "Jesus Christ came into the world to save sinners," and Paul said "of whom I am chief;" "Ah!" he replied, "I am a far greater sinner than ever Paul was." Lamenting much that he had not lived to the glory of God, it was remarked to him, that he must come as the poor publican did; he said, "O yes, I have no righteousness of my own: Christ is every thing, and he will plead my cause before his Father's throne." Again he cried, "O pray for me, that the Lord may be with me in the dark valley: Oh, he will be with me, I know he will, he has said he will." One night, in broken accents, he cried out, "Oh my soul, what is this to die? Canst thou not say, death—grave—victory, victory?" After laying in a torpid state for upwards of fifty hours, he revived, and said, "When will the conflict be over? I want Christ—I long to be with Christ—I have a desire to depart, and to be at peace." And even when dying, he said, "It is all right—I am dying, but all is well." Thus the Lord has, we trust, magnified his mercy in leading the blind by a way they knew not, and rendering a heavy affliction subservient to the best interests of our departed friend, who, we doubt not, sleeps in Jesus. He left this transitory world, August 5, 1816, aged 43 years. J. S.

Review.

The Power of Faith; exemplified in the Life and Writings of the late Mrs. Isabella Graham, of New-York. London, re-printed, 1816. Seeley. 7*s.* bds.

THIS volume fulfils the promise of its title: it is really illustrative of the power of *faith;* a principle whose predominating influence rendered Mrs. Graham eminently useful in life, and triumphant in death. And what other principle can produce such important results? What other principle works with such silent, and yet effectual operation; transforming the individual into the likeness of the Saviour, elevating his affections above the world, and inspiring an incessant ardour in the pursuit of moral and spiritual perfection. How low in comparison with faith is the aim of ambition, and how inferior its achievements! The warrior contends for a *laurel*—the Christian for a *crown;*—the warrior subdues *provinces*—the Christian overcomes the *world;*—the warrior extends his views only to the *present life*, and to the limited circle of human affairs—the Christian looks into *eternity*, aspires after immortality, and is daily laying up for himself a treasure in the heavens; which await his possession when the interests of time cease, and when the glory of all ter-

restrial distinction shall be extinguished in the wreck of creation.

However obvious and important these considerations may be, they are marvellously overlooked. Mankind, in general, have no conception of the nature, and, in fact, no belief in the existence of that faith, which is of divine implantation in the human breast; which is the source of all spiritual excellence; and which is perpetually producing such wonderful effects, in renerving the world. They cannot imagine the surprising, but delightful facts, that the eye of God surveys *saints* with approbation, and *heroes* with contempt;—that the *palaces* which his spirit inhabits, are *Christian churches*, and not the edifices of princely greatness;—that holy angels minister to the "heirs of salvation," and not to the sons of riot, gaiety, and dissipation. When will the world learn to form a just estimate of things! When will it be perceived that true distinction arises from internal sentiment, developed and expanded into moral worth, and pious conduct; not from external splendour, or accidental decoration! When will it be acknowledged, that the sinner is despicable in his robes; and the man of God honourable and glorious in his tatters! That this mighty revolution in human opinion *will* take place, we cannot, for a moment, doubt: *already* there exist undeniable indications of it. Right thinking is becoming every where prevalent; and the arbitrary and blind dictators of public sentiment, are beginning to feel their despotic power shaken, by the progress of mental cultivation, and religious improvement. Truth is daily acquiring increased influence, by persons of every class volunteering to obey her dictates, to speak her language, and to circulate her inspirations: and she "must reign, till she hath put all enemies under her feet."

There are some, who, from the eminence of their religious character, the capaciousness of their intellect, the extraordinary energy and extent of their efforts, and the magnificence of the results which have succeeded upon their labours, we have been accustomed to denominate REFORMERS. Consenting ages have set their seal upon the term, and every enlightened and pious mind traces their career with holy satisfaction. Who is ignorant, or who ought or need to be ignorant, of the interesting lives of a Luther, a Melancthon, a Zuinglius, a Knox, a Calvin,* with innumerable others, of imperishable memory? But *every* genuine Christian is, in some degree, entitled to the same appellation: in proportion as he acts up to his principles, he is a light in the world, and a grain of salt in the earth. Some, indeed, have displayed more of the spirit that actuated those who first acquired the name, than others: and we are happy that modern times exhibit, every year, and almost every day, individuals, who, had they lived in darker periods, would have emulated the fame of many of the greatest of the good.

Nor is it peculiar to age or sex, to evince the character we have described. In this line of excellence, there is neither male nor female only; but each is to be found, adorning the doctrines, and exhibiting the spirit of the gospel. Mrs. Graham is thus represented, in the memoirs before us:—

"Self was so totally absent from all her motives to activity in deeds of benevolence, that she at once commanded love and respect; and, in her case peculiarly, unalloyed with any risings of jealously, envy, or distrust. Blessed with a spirit of philanthropy, with an ardent and generous mind, a sound judgment, an excess of that sensibility which forms the soul for friendship, a cultivated intellect, and the rich stores of an ample experience; her company was eagerly sought, and highly valued, by old and young. Though happily qualified to shine in the drawing room, she spent but a small portion of her time there; for such a disposition of it would have been mere waste, contrasted with

* The life of Luther has been written by Mr. BOWERS—the life of Melancthon by Mr. COX (of which we see a *second edition* is just issuing from the press)—the life of ZUINGLIUS, by a French writer, translated by Miss AIKIN—the life of KNOX, by Dr. M'KRIE—and of CALVIN, cursorily by Mr. Mackenzie, by translating Beza—a more full life of Calvin is still a desideratum.

her usual employments. Her steps were never seen ascending the hill of ambition, nor tracing the mazes of popular applause. Where the widow and the orphan wept, where the sick and the dying moaned, thither her footsteps hastened: and there, seen only by her heavenly Father, she administered to their temporal wants, breathed the voice of consolation on (in) their ear, shed the tears of sympathy, exhibited the truths of the gospel from the sacred volume, and poured out her soul for them in prayer, to her Saviour, and her God." Page 2, 3.

Mrs. Graham's "Devotional Exercises," constitute the most valuable part of the volume. We present our readers with the following extract:—

"1798. 'Glows in the stars, and blossoms in the trees.' There the poet must stop: thus far the natural mind, richly endowed with human powers, can go, and trace a God of power, wisdom, and beneficence: O that thou hadst had eyes to discern what flesh and blood could never reach, that all these glories dwindle into tapers, when compared with Jehovah, manifested in the face of Jesus Christ! Every star, every tree, all vegetating, bursting, blooming life, answer the end of their creation, manifesting his glory, as thou sayest; but can they tell thee, how this God can be just, and yet justify those who have rebelled against all his attributes; torturing even his fair and beautiful creation, and bringing it into subjection to their lusts, as thou hast well sung; murmuring at his dispensations in providence; hardening themselves against his government; perverting every good to their own misery, and imbibing wretchedness from the means of blessedness? Can all that thou hast sung, bring into congeniality perfection of wickedness, and perfection of holiness; perfection of wretchedness, and perfection of happiness; perfect opposition in nature and principle? Here thy song stops short. Thou seest the evils and the misery: thou hast a glimpse of an opposite good; but all means proposed by thee, ever have proved, and ever will prove, inadequate to the attainment of it. Heaven and earth must stand amazed at the declaration, that God would justify the ungodly!" Page 122.

With respect to the *construction* of the book before us, we cannot compliment the compiler on his editorial capacity. It was no sufficient reason for the publication of the papers, called "Provision for my last journey through the wilderness, and passage over Jordan," that they were "found in Mrs. Graham's pocket after her decease." They consist of scarcely any thing else than a string of scriptural quotations; which, no doubt, frequently proved consoling to the venerable Christian herself: but, having answered that purpose, might, without any impropriety, have been locked up, for occasional inspection, in the cabinet of some one of her friends. The poetry, too, might have been spared: little of it being of any worth *as poetry*. We advise pious versifiers generally, to keep their poetry to themselves, and pious compilers of memoirs to omit such insertions; at least, to publish about one-tenth only of what they find. We could wish to have seen the first seventy-six pages, comprising the life of Mrs. Graham, better written. On the whole, however, the money which is given in the purchase of this volume, will not be misspent; nor the time devoted to the perusal of it, misemployed.

Sermons to Young People. By the late Rev. Samuel Lavington, of Biddeford, Devon.

ATTENTION to what is advanced from the pulpit, or issues from the press, and serious consideration of it, if it be wise, and good, and suitable, are always productive of some practical advantage. The depravity and folly of the human heart manifest themselves very much, in relation to the subjects of divine revelation, in a fatal unconcern about them, which exists so far as to produce, even when there is an educational admission of their importance, a course of action which implies an idolatry of this present world, and a contempt of God. This inattention is, perhaps, more commonly found in young people, than those of more advanced years; therefore, all proper and powerful means of fixing the thoughts of such persons on evangelical subjects, deserve to be highly estimated, and recommended to general attention. The sermons before us are considerably adapted to effect

this, as they are, upon the whole, striking, contain good advice, and were particularly addressed to young persons. They will arrest the attention, and are likely to impress the conscience—and, in no common degree, they are tender, affectionate, and pious. The style is pretty good —it is very plain and familiar; and, if it is not always elegant, it is not unadapted, in any great measure, to the objects of the author. We think the worthy preacher has not given too much evangelical doctrine, nor enough referred to the sacred influences of the divine Spirit. Like certain philosophers, on another subject, who have forgotten the depravity of the human heart, and recommended education as infallibly efficacious to cure all the errors of our race, he has, it seems to us, addressed, in too many places, the persons before him, as if persuasion would effect all that was desired. The doctrine for which we contend, was believed, but not enough introduced; and this is a fault much too common in the present day. Let young people, and, indeed, all people, be taught what they ought to do; but let them know who is to enable them to do it, and let them be urged to pray for his holy influence, and to thank him for all the sanctity they may possess. We give the following passage as a fair specimen of the style and theology of these discourses:

"These are the words of the apostle to the awakened jailor, when terrified by the earthquake he sprang in, and came trembling, and fell down before Paul and Silas, and brought them forth, and said, Sirs, what must I do to be saved? They said to him, what I just now said to you, believe on the Lord Jesus Christ, and thou shalt be saved. Numberless and violent have been the disputes about the nature of saving faith; but I shall not perplex you with any of them. You know what the cities of refuge were under the law: if you had lived in those days, and had accidentally killed a person, you would not stand still debating with yourselves, What had I best do? Shall I attempt to escape, or no? Perhaps my strength may not hold out, and I may faint before I get half way there; or, perhaps, I may lose my way, or may stumble and fall, and so the avenger of blood may overtake me; instead of starting or attending to such foolish objections, you would rise up and run with all speed, and not look behind you, till you were got within the gates of that welcome asylum, and then you might bid defiance to prosecutions and danger. Christ is now what the city of refuge was then: you are in the same perilous condition as the manslayer. The law pursuing you with its threatenings and curses, and no visible way of escaping. In this critical moment, God sets forth his Son as the great propitiation, and says, 'Whosoever believeth on him shall not perish, but shall have everlasting life.' Don't lie still complaining of your weakness and unworthiness, and crying, 'If I could but be sure that God meant me; or if I could but be sure that Christ would receive me!' What assurance would you have? God bids you believe, and that is a warrant sufficient."

The Question answered: Did the Lord Jesus Christ die as a representative for no man? or for all mankind in general? or only for a distinct number? being the substance of a Letter to a Minister of the Gospel. Button & Son, London.

SHOULD not the title have been, "The Questions answered?" for there are three.

To the first question the author replies in the negative, by stating the inconsistency of the supposition, "that Christ died as a representative for no man," with the scripture doctrine of substitution, with right reason, and with certain consequences resulting from it.

To the second question he also replies in the negative, by stating, "that if Christ died for all mankind in general," then the Spirit must be sent to all, unless it can be proved that men in a state of nature can repent and believe, without divine influence.

He then concludes in favour of "Christ having died only for a distinct number," even the elect; and so answers the third question in the affirmative. And to the objection, respecting the impropriety of a *general address*, on this ground, he makes three replies: 1. It is the Lord's appointed means of awakening his people to a sense of their danger. 2. Men are not addressed

as elect, or non-elect, but as sinners. 3. To show the exceeding depth of depravity into which human nature is sunk.

The author adds—"Finally, to close the dispute about general and particular redemption, and to set the matter at rest for ever, I will endeavour to draw the whole of the argument into a focus, derived from premises already established—that the Lord Jesus Christ did not die for all mankind, as their representative and substitute, to redeem and save them all. Had he represented and redeemed them all, he must have sent his Spirit to regenerate them all, or he would have proved unfaithful, which can never be admitted; and, therefore, he did not die as the representative of all mankind."

That the writer has *taken pains* to convince the minister to whom the letter is addressed, we have no doubt; but whether his good intention will prove successful, or whether he "has set the matter at rest for ever," may remain doubtful.

The Constitution of the Baptist Churches, adapted to promote the purity and extension of the Kingdom of Christ. An introductory Address, delivered at the Ordination of a Minister; with an Appendix, containing Lists of the Baptist Meeting-houses in London, in the years 1738 *and* 1816. *By Joseph Ivimey.* Button & Son, Price 4*d.*

THE divine axiom of our Lord, "My kingdom is not of this world," Mr. Ivimey considers as clearly describing the Christian church, in its *nature, origin, government, subjects, laws,* and *privileges;* and that whatever principles, therefore, are at variance with its *spiritual* nature, its *divine* origin, its government by Christ as the only *head* and *lawgiver*, its subjects as *real believers*, its *laws*, as contained in the *scriptures alone*, and its privileges, as comprehending all the blessings of life and godliness, are according to the rudiments of the world, and not after Christ.

And while in every section, into which the church is divided, there are to be found *real Christians*, is cheerfully admitted; that every community of Christians is equally constituted and governed according to the word of God, cannot be granted. The union of the civil and ecclesiastical authorities in the church, is considered an invasion of Christ's prerogative; and the ground on which some Christians have dissented from the Episcopal and Presbyterian forms of church government, whether existing in the established churches of Rome, of England, or of Scotland; is the opinion that every distinct assembly of Christians composes a church of Christ; possessing an unalienable right to choose their own officers, and to regulate all their own concerns.

After this statement, the writer proceeds to discuss the two following topics:—1. The ADAPTATION of the CONSTITUTION of our churches to PROMOTE the kingdom of Christ. 2. Enquire whether the PRIVILEGES arising from the CONSTITUTION of our CHURCHES have been IMPROVED to the best advantage.

This tract thus concludes:

"Is the number of our churches increased, in proportion to the opportunities afforded us of propagating our principles? According to Maitland's History of London, there were more meeting-houses in the year 1738, belonging to our denomination, in London and Southwark, than there are at the present time, notwithstanding the population is so greatly increased. What is the reason they have been diminished, instead of increased? Probably because our ministers and our churches, till within a few past years, were more concerned to keep up respectable congregations at home, than 'to preach the gospel in the regions beyond them.' The spirit which led Andrew to go first to his own brother Simon; and the woman of Samaria to call her townsfolk to believe in the Saviour, was but little expressed for many years, nor was this disposition fully manifest until the commencement of our Missionary Society; since that time, exertions have been made to carry the gospel to the heathen, and the re-action of these attempts have been felt at home in our village preaching. In the country our churches have, by these means, been considerably increased; and in London, though there are fewer places of worship, yet the size of some of our congregations, and the number of our members, have been for several years on the advance; to say nothing of those baptized

persons who belong to congregations of other denominations, which is no inconsiderable number. Many congregations, too, have been raised in the vicinity, most of which are flourishing. But there is still abundant reason, both in town and country, for an increase of exertion in our ministers, and of benevolent co-operation on the part of our congregations. Let but the spirit of a Carey, a Fuller, and a Pearce, animate all our ministers, and deacons, and members, and hearers, then our churches will again 'look forth as the morning, fair as the moon,' clear as the sun, and terrible as an army with banners. When every minister shall be a missionary, every church a missionary society, and every member and hearer a weekly subscriber: —when Sunday schools to employ our youth in the education of our children, and other benevolent institutions shall engage the middle-aged, and the old; then we shall find that there was nothing wanting in our churches but the practical influence of our principles, to make them suitable societies to exist in the spiritual reign of Christ; and the axiom with which I commenced shall be fully exemplified, and the church be recognised by all 'AS THE KINGDOM WHICH IS NOT OF THIS WORLD.'"

The Efficacy of the Gospel, exemplified in the Conversion and happy Death of Charles Whitfield, for many years a professed Disciple of Voltaire; who died in Duke-street, Red-lion-square, London, August 15, 1816. *In four Letters, from a Father to his Son at School. By Joseph Ivimey.* Button & Son. Price 6*d.*

THE substance of this small tract, which is published in the form of letters, was first delivered in a sermon, from Luke, viii. 35, "And found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind."

Charles Whitfield was born at Birmingham, and brought up by an uncle, a pious man, and a deacon of one of the Baptist churches in that town. The religious exercises in his uncle's family, and the public worship on the Lord's-day, on which he was obliged to attend, he considered a great hardship, and rejoiced when he was put out an apprentice, to be freed from the shackles of religious restraints. Being left to follow his own inclinations, and to walk in the ways of his own heart, he soon lost all sense of religion, and lived in the total neglect of all the means of grace. Coming to London, when out of his apprenticeship, he publicly avowed himself a *Deist*, and defended the principles of *Voltaire*, *Paine*, and other infidel writers. But about three months before his death, being at the house of one of his old companions, who was confined by affliction, he there met a person from one of the visiting societies, who had called with a view to administer relief to the afflicted, and to converse with him on the state of his soul. Whitfield was much affected with what was said; and after returning home, said to his wife, "that he thought the instructions given to his friend, had been of more benefit to himself, than to the person for whom they were designed." Soon after this, he was himself visited with affliction, and a pious female, who had been for several years employed in the same shop with him, and had often been greatly shocked and grieved at hearing expressions of infidelity, that dropped from his lips, sent him some religious tracts, and made application for a person from a visiting society to wait upon him. From the reports of several creditable persons who visited him in his illness, as well as from the opportunities which Mr. Ivimey had of conversing with him, for some weeks previous to his death, no doubt was entertained of the reality of his conversion; the evidences of which, from his own professions, and the spirit he manifested, are detailed in these letters, which, we think, are well adapted to expose the folly and danger of infidelity, and to prove the beneficial influence of the gospel of divine grace. We sincerely wish the author may have his reward, in the publication of this little tract, by its proving the means, for which it is well adapted, "of arresting any youth in his progress towards infidelity; of recovering those who are already ensnared, and of building the Christian on his most holy faith."

The Miraculous Cure of Two Blind Beggars, by the Great Physician of Soul and Body, considered and improved. pp. 8.

While the devices of Satan are very many, we rejoice to observe, that the modes of attack upon his kingdom are also exceedingly numerous: and whether it be in the form of a volume requiring lengthened application, or in the modest mien of the present tract, the perusal of which demands but a few minutes, we congratulate those who thus come *to the help of the Lord against the mighty.* From a full conviction that these minor publications have already been attended with the most beneficial effects, we cheerfully announce this improvement of the Miraculous Cure, &c. as a commendable addition to that useful and benevolent class of exertion, which, by its widely extended, though humble operation, we doubt not will be, ultimately, found to have contributed, in no inconsiderable proportion, to the universal influence of divine truth.

NOTICE.

The Annual Sermon, recommending the useful purposes of the Society for the Relief of the necessitous Widows and Children of Protestant Dissenters, will be preached by the Rev. William Newman, of Stepney Green, on Wednesday, the Second of April next, at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street; Service to begin at 12 o'clock. After which, the Subscribers and Friends to this useful Institution, will dine together at the New London Tavern, Cheapside: Dinner to be upon Table at 4 o'clock.

LITERARY INTELLIGENCE.

The Rev. Francis Augustus Cox, A.M. proposes to deliver a series of Lectures at his own place, Mare-street, Hackney, on the last Tuesday in every month, on Ecclesiastical History, with a particular view to a copious and distinct illustration of *the interference of Providence in the affairs of the church*, throughout the successive centuries of the Christian æra. The first of these Lectures will be delivered on Tuesday evening, March 25, at half past six o'clock. Subject *The Doctrine of a Providence stated.* The second Lecture in April will respect *The manifestations of Providence to the Primitive Church.*

The above Lectures are intended chiefly to communicate information to young people, and to direct their inquiries.

In the Press.

Mr. Allen's Translation of Dr. Outram's valuable Dissertations on Sacrifices. It is expected to appear about the end of this month, or early in April.

A new and greatly enlarged edition of the Rev. Rowland's Hill's celebrated Village Dialogues, which will be published in numbers; the first of which will appear on the 1st of April, with a portrait, price sixpence, to be completed in about twenty-four numbers.

Just published,

Ecclesiastical Claims investigated, and the Liberty of the Pulpit defended, in five essays. 1. The uninterrupted succession—2. Ordination—3. The Spiritual Gifts and Power of the Clergy—4. Learning—5. Ministerial Qualifications. By Daniel Isaac, price 4s.

A Reply to a Letter from a Rector to his Curate, on the subject of the Bible Society. By a Deacon of the Church of England. Price 2s. 6d.

Serious Warnings, addressed to various classes of persons, viz. To the Lovers of Vain Pleasure—To the Profane and Profligate—To the Worldly-minded—To the Self-Righteous—To the Negligent and Dilatory—To Apostates and Backsliders. By the Rev. S. Thornton, 1 vol. 12mo.

A Defence of the Wesleyan Methodist Missions in the West Indies; including a refutation of the charges in Mr. Marryat's "*Thoughts on the Abolition of the Slave Trade,*" &c. and in other publications; with facts and anecdotes illustrative of the moral state of the slaves, and of the operation of missions. By Richard Watson, one of the Secretaries to the Committee for the management of the Wesleyan Methodist Missionaries.

The Darkness of Superstition receding before the Light of Revelation: an authentic Narrative of the recent Conversion of twelve Roman Catholics, named Hart, in the Province of Connaught, through reading the Irish Testament. By a Clergyman of the Established Church, in Ireland.

Missionary Retrospect and Foreign Intelligence.

ALPHABETICAL LIST OF PROTESTANT MISSIONARY STATIONS *Throughout the World.*

The conductors of the "Missionary Register" have, with great labour, compiled a list of the stations of Protestant missionaries: and as this is taken from the Reports of the different societies, we feel persuaded, that the compilers of that list will be gratified by the members of those societies reading the information it contains in other publications, with which they are familiar.

The number of stations among the Heathen amount to about ONE HUNDRED AND FIFTY. In addition to these, there are in British America, and the West Indies, nearly ONE HUNDRED AND THIRTY, *viz.* The Society for Propagating the Gospel, about 80;—the Wesleyan Society, about 35;—and the London Missionary Society, 5. Of all the persons employed for evangelizing the Heathen, there is not a Christian teacher to a *million* of immortal beings!

The amount of expenditure, it is computed, employed in this work during the past year, could not be less than ONE HUNDRED THOUSAND POUNDS! But if every person in the United Kingdom, amounting to fifteen millions, gave each one penny per week, the sum would amount annually to THREE MILLIONS OF GUINEAS!!

The "Missionary Register" contains some excellent remarks on the "spirit of mutual love," which the different societies ought to indulge towards each other. It is but due to the Society of which that work is the organ, to remark, that it exemplifies the spirit it recommends: and, therefore, with the greater degree of pleasure, we make the following extracts:

"If all these societies follow, with simplicity, the path opening before them —envying none—speaking evil of none —silently learning by the experience of all—and fervently praying for all—then will the Great Master shower down on them abundant prosperity; and will point out, by his Providence, what portion of his work he has *before ordained that they should walk therein.*

"But, in proportion as human infirmity shall be suffered to mingle with the work, and any become *puffed up for one against another*, the usefulness of such a body will probably be lessened or retarded; while the hands of sincere Christians will be weakened, and their hearts discouraged.

"Never had Christians the opportunity presented to them of winning a brighter crown. If they who *turn many to righteousness shall shine as the stars for ever and ever*, every man who gives his whole heart to forwarding the salvation of the world, will have his high reward in the kingdom of our heavenly Father; and, even in this present state, where communities and nations have their retribution, that body of Christians, or that Christian country, which shall devote itself to this work, will secure the divine protection and favour."

AFRICANER'S KRAAL.

In South Africa—near the Great River—about 550 miles from Cape Town—the residence of the chief Africaner.

London Missionary Society.—1815.—*E. Ebner.*

AGRA.

A large city in India, on the banks of the Jumna, nearly 800 miles N. W. of Calcutta, now in a ruinous state; inhabited chiefly by Hindoos and Mahomedans.

*Baptist Missionary Society.**—1811.—*Messrs. Peacock and M'Intosh.*

The missionaries have a European school, which nearly enables them to support their families, and thus to establish gratuitous schools among the natives. One of these is supported by a Christian lady. Several persons have been baptized.

Church Missionary Society.

In 1813, under the kind direction of the Rev. Daniel Corrie, the Company's chaplain at this station, Abdool Messeeh (servant of Christ), a converted Mussulman, became a reader of the scriptures, and superintendent of schools. He is

* Should any mistakes be discovered in this list, in reference to the *Baptist Missionary stations*, we shall, as far as possible, correct them.

assisted by his nephew, Inayut Messeeh (Gift of Christ), and Nuwazish Messeeh (Kindness of Christ). Abdool's labours have excited great attention and inquiry; and, in various cases, have been eminently blessed of God; as may be seen in his highly interesting journals, printed in our work. The loss of Mr. Corrie's counsel and encouragement has been much felt by Abdool—even the best of the native Christians depending much on the countenance and guidance of their European friends. In order to awaken attention, and conciliate the natives, Abdool administers medicine gratuitously to the poor. He has done this with much success, several hundreds having received relief in different disorders. Several of these patients have departed in the faith; as Abdool takes occasion, from their bodily complaints, to lead them to the great Physician. Other native converts have lately died in peace.

The society possesses a building, called the Kuttra, where Abdool resides, and where worship is held. Schools are opened in the Kuttra, and in three other places. Two native converts, Burruckut Ullah (Blessing of God), and Molwee Munsoor (the Helped), assist at Agra.

Some pious and intelligent European residents countenance and direct these labours.

ALLAHABAD.

A city of India, at the junction of the rivers Ganges and Jumna, about 490 miles w. N. w. from Calcutta, population about 90,000, resorted to annually by Hindoo devotees, on account of the junction of the rivers: many of whom are drowned, by suffering themselves to be conducted to the middle of the stream, where they sink with pots of earth tied to their feet.

Baptist Missionary Society.—1814.—*N. Kerr.*—*Kureem, (native.)*

The gospel seems rather welcomed here, than repelled.

AMBOYNA.

In Insular India—about 3280 miles S. E. from Calcutta, and near the S. W. point of the island of Ceram, the greater number of the inhabitants Mahomedans, population about 45,000, including about 17,000 Protestant Christians, in consequence of the Dutch having possessed the island: some estimate these at 20,000; they had neither ministers nor schoolmasters. The island is now restored to the Dutch, who have granted their protection to the missionaries employed therein.

Baptist Society.—1814.—*Jabez Carey.*

Early in 1814, Mr. Jabez Carey left Calcutta for this island. He was sent by the British Government, in compliance with the desire of Mr. Martin, the Resident of Amboyna, formerly a student under Dr. Carey in the College of Fort William. The Resident has established a central school at the capital, on the British system. Five or six islands will be benefited thereby.

London Missionary Society.—1814.—*Joseph Kam.*

AMERICA (NORTH).

Various attempts have been made, in latter years, to evangelize the Indians in or near the territories of the United States, by the Scottish Society for propagating Christian Knowledge, the New-York Missionary Society, the American Presbyterian General Assembly, the Western Missionary Society, and others. The Rev. John Sergeant, the Rev. David Brainerd, and other missionaries, greatly distinguished themselves by their labours among the Indians.

ANTIGUA.

An island in the West Indies. The late Nathaniel Gilbert, Esq. of this island, strenuously exerted himself in promoting the cause of religion.

United Brethren.—1756.

The stations are, at ST. JOHN'S, GRACE-BAY, and GRACEHILL.

Cha. Fred. Richter, Joseph Newby, James Light, W. F. Sautter. C. F. Stobwasser.

The labours of the brethren among the Negroes continue to be prospered.

Wesleyan Methodists.—1786.—*Sam. P. Woolley, Jonathan Raynar, John D. Allen, Moses Raynar.*

"True piety," says the last Report, "increases. The comforts resulting from a life devoted to God are happily experienced by many. Many have cast in their lot among us in the country; but in St. John's, comparatively few, though the congregations are very large. However, we trust we shall see better days in St. John's." The last return was 3177 persons in connection with the society.

Church Missionary Society.

Mr. William Dawes, formerly a member of the committee, has exerted himself, during several years' residence in Antigua, in promoting education, particularly at English Harbour.

(To be continued.)

BAPTIST MISSION.

Letter from Mr. Thompson, dated Alumguny, February 2, 1815.

"I have the pleasure to inform you, that since the latter end of November last, a native of Bhote, or Bootan, has resided with us: his name is Kiaba, his age about twenty-six; he is of a teachable disposition, very liberal and compassionate to the poor, of which I have daily proofs. On December 1, 1814, I wrote out for him the Deva-Naguree alphabet; and after diligent application to reading and writing the characters, he in ten or twelve days began reading a little in the large Hindee Testament: but as he could not understand what he read in it, for want of the language, (being only twelve months from Bootan,) I commenced a small general vocabulary for him, inserting first such words as he knew, and then placing opposite to them the synonymas: this method has happily succeeded, and by it he learns with greater facility and accuracy than he could have done by mere hearing: this vocabulary he commits to memory. He intended to go through the New Testament, but when he concluded Matthew's Gospel, he said, he would read it over again, as he derived very little satisfaction the first time: accordingly he went over it a second time, and frequently mentioned to me what he had read: he is reading over Matthew the third time, and is now in chapter xxi. To enable him to understand the New Testament the better, I give him, in morning conversations, the history of the Old Testament. He partakes of our food, and sleeps in my writing room; reads his Testament and vocabulary alternately an hour or so before worship, three hours till dinner, half an hour before we walk out, and from after tea till nine or ten at night. When he first came to us, we found it exceedingly difficult to convey the most general ideas of Christianity, both on account of his being dull of apprehension, and very deficient in the Hindee language; the last owing to his habit of speaking his own language with the Cashmerian whom he accompanied from Bootan. I am inserting all the Bootan words, (in Hindee characters,) that I can obtain from Kiaba, in a little book, and hope soon to send it down for your perusal. Kiaba is very diffident, so that I cannot get him to pray in my hearing: however, from his conversation, we hope he is sitting at the feet of Jesus. He said one evening, and wrote it in Hindee, that Jesus Christ had given Kiaba power to become one of the sons of God. I asked what made him think so: he replied, 'Because he has enabled me to read and understand his word in a foreign tongue.' I said, there were numbers of persons who did that, and yet they were not the sons of God. He answered, 'They do not love the Lord more than their devtas, their peers, and prophets; and they do not trust in the sacrifice of Christ for pardon and salvation; but offer other sacrifices. I now feel in my heart a little love to Christ, and great fear and hatred of the Hindoo and Mussulman ways, and of all my native ways: I believe this book to be God's book, and wish to obey his commands. I wish to be baptized in water.' It was long before he understood aright the plan of salvation. He now trusts in the death of Christ, but was before inclined to trust in baptism. When I had been speaking of the enmity and wickedness of the Jews towards the Redeemer, he observed, that they did not know him to be God their Saviour, become incarnate. When he saw Europeans going along the streets, he supposed they were distributing the words of salvation, but when informed to the contrary, he said, 'They do not know Christ.'"

Another letter from the same, dated April 4, 1815, says,

"Neither brother Moore, nor brother Rowe being able to attend, brethren Fowles, Vrinda-vuna, and Rama-prisad, with Mrs. Thompson, and myself, held a church-meeting, when we heard of the Lord's dealings towards Kiaba, and agreed to receive him. After which, we, together with some Roman Catholics, walked to the river-side, where, after singing the Hindee hymn, 'Jesus, and shall it ever be,' &c. I read, and addressed the attentive multitudes, at the close of which we sung again in Hindee; then brother Kiaba and myself went into the water, and I baptized him, and closed with prayer in Hindee. We enjoyed much of the divine presence. When I gave brother Kiaba the right hand of fellowship, my soul was drawn forth, and I wept, while with trembling joy, and a faultering voice, I owned him as our brother in the gospel. About three o'clock, (as the brethren from Digah were to return early in the evening,) we had the happiness of sitting together to commemorate the dying love of Christ our Lord. We once were strangers to God, and strangers to each other; one born near Chittagong, another at Diamond Harbour; one at Dinapore, another in Patna: one at Giah,

another in Bootan: but we trust we are now one in Christ, being brought nigh by the blood of the atonement, and through it being reconciled to God, and to each other. Pray for us incessantly, my dear pastors, that we may, through grace, work out our own salvation with fear and trembling, and live to the praise of the glory of his grace, who hath, we trust, called us out of darkness into the marvellous light of his gospel."

Periodical Accounts, No. XXX.

RUSSIA.

We are indebted to Dr. Stuart, of Edinburgh, for the following interesting letter, showing the progress of the Russian Bible Society.

Extract of a letter from Mr. Francis Dick, dated Hamburgh, January 14, 1817:—

"Our meetings still continue good, though not equal to summer, so many of the merchants being over to Britain; and strangers, also, are nearly all away. I rather think we are not to have so good an attendance this winter as last.

"There were 40 or 50 British vessels here all last winter, a number of the masters and seamen attended; but this winter has of late become so open, that almost every British vessel has got away. Indeed the Elbe is as clear of ice now as in summer.

"The weather is very wet and unwholesome, and it is the opinion of many of the old residents here, that there will be very little frost this season.—This morning I was favoured with a very interesting letter from our dear brother Henderson: the first since his arrival at St. Petersburgh. I will give you an extract:—

"'*St. Petersburgh, Dec.* 28, 1816.

"'With you, and our other friends, I had formed a very favourable idea of the Russian Bible Society. Their animated and comprehensive undertakings, the interesting and pious tenor of their reports, and the distinguished success attending their labours, commanded my surprise, and drew forth my affection. But I can truly say, since I came here, that the *half had not been tol dme*; I have now had an opportunity of observing the spirit with which the business is conducted, and am happy to be able to assure you, that it will be difficult to find a committee, that in London, perhaps, excepted, that entertain juster and more impressive views of the nature of the dispensation committed to them. Some of the leading men give evidence that they have experienced the power of the truth, and in almost all of them, there is a strong disposition to hear any accounts that can be furnished of the spread of Christianity in the world. The president is a most worthy nobleman; and it gives me great pleasure to be able to add, that every day almost presents new proofs of the religious disposition of our imperial patron, Alexander I. He takes great delight in reading missionary intelligence. I have lately made some interesting extracts from Mr. A. Paterson's journal, which, together with Pomarree's last letter, and the state of things in the South Sea Islands, are about to be laid before him. We had yesterday a meeting of the General Committee, at Prince Gallitzin's; it was very fully attended. The Archbishop of Tvers—two Archimandrites—the Roman Catholic Metropolitan—were present, all dressed in the vestments of their respective communions,—together with a great number of *starred* gentlemen, who all listened with deep attention to the detail of facts presented, and to the chain of propositions submitted to deliberation. No sooner was it intimated, that letters from Messrs. Steinkopff and Owen were received, than a general, but pious curiosity was excited: and the prince himself called for and read the first, with a pathos and feeling, which evidently proceeded from the heart. The business of the meeting, which lasted nearly four hours, finished with a letter from our *Cairneyhill* correspondent (M. B.), which received repeated expressions of approbation from all sides; but from Prince Gallitzin especially.

"'The Emperor has lately made the society another donation of 15,000 roubles, to buy paper. The work going on here is immense, as is the demand for Sclavonian Bibles.—The 5000 Bibles, and 5000 New Testaments, printed at Moscow, are all gone; and another edition, consisting of the same number of copies, has been begun in that city. The Holy Synod have also sent 20 Muscovite boys to print for the society here:—so liberal and generous is that very body, which was commonly regarded as a kind of second-hand Inquisition. 5000 New Testaments (Sclavonic) were lately stereotyped here, but they are also mostly all gone: only 1200 copies remain to satisfy the demands of several thousands. The stereotype edition of 5000 Sclavonian Bibles, printed here, is just finished; but 15,000 copies are demanded with the

most urgent importunity. Another edition, however, in 4to. is rapidly advancing. The Armenian New Testaments are also almost all off, but we are printing a new edition, along with that of the whole Bible; and an edition of the Finnish, which has been long in the press, will be out in a week or two. Mr. Alexander Paterson, of Karass, has lately finished a very interesting journey in the Crimea: Turks, Tartars Jews, nominal Christians, Imans, Mollahs, Effendis, have all discovered anxiety to receive the New Testament in the Tartar language, and have accepted copies with every demonstration of gratitude and joy. One anecdote I cannot but relate: Having crossed between the Sea of Asoph, and the Black Sea, he fell in with an old grey-headed man, whose venerable appearance indicated that he was of some consequence in the place. This aged sage asked Mr. Paterson, *if he was a believer in the last times?* Mr. Paterson stated to him his sentiments on the point; which so pleased the old man, that he called out to his wife, 'Bring him the best loaf in the house, he is a believer in the last times' We are waiting impatiently to see the New Testament in modern Russ. This will be one of the most important works ever published by Bible Societies. It is designed to supply the wants of 34 millions of immortal souls! You think much has been achieved in Russia; but nothing is yet done, compared with what is to be done. About 100 languages and dialects are spoken in this immense empire.'

"Thus you see (adds Mr. Dick,) that a glorious work is going on in the northern parts of the world—a work which I trust will not cease, till time itself has finished its course;—and the blessed effects of this work shall be coeval with the ceaseless ages of eternity. What encouragement does this afford to all who love the Lord Jesus, and wish well to the souls of men, to pray without ceasing, and to labour without fainting—to be steadfast and unmovable, always abounding in the work of the Lord; forasmuch as they know that their labours shall not be in vain in the Lord."

Domestic Religious Intelligence.

IRELAND.

THE zeal of the Scotch nation in promoting education is well known: its inhabitants have experienced the advantages connected with learning, and are among the most eminent in sympathizing with those who are destitute of the means of moral and religious instruction. The "Paisley Female Hibernian Society" stands distinguished for its contributions towards the education of the Irish, having sent during the past month, through the hands of the Rev. Robert Burns of that town, thirty-five pounds, (collected by subscriptions of one penny per week) in equal proportions to the Baptist Irish Society—the London Hibernian Society—and the Sunday School Society of Dublin. The same minister lately remitted five pounds to the former of these institutions, from the "Paisley Juvenile Female Society for religious purposes." It is with pleasure we give publicity to the following well written address respecting Ireland.

PAISLEY FEMALE HIBERNIAN SOCIETY.

"The state of Ireland, so closely connected with us by moral and political ties, advances a strong claim on our attention, as men, as Britons, and as Christians.

"The whole population of Ireland is estimated at about five millions four hundred thousand—of whom a vast majority are Roman Catholics. In some districts, particularly in the district of Ulster, in the north, there is a large proportion of Protestants, chiefly the descendants of the ancient Scotch settlers. In the district of Antrim, the Catholics are to the Protestants as 15 to 1. In the city of Dublin, they are about 5 to 1; or, including the county, as 6 to 1; but in very many departments, the Catholics are to the Protestants, on an average, as 20 to 1, and in particular places, as 60, 80, or 100 to 1. It is greatly to be lamented, that the number of Protestants has considerably

diminished within the last twenty-five years; and that even among these, few as they comparatively are, the efforts which have been made to keep alive, and to disseminate the principles and power of true religion, are by no means adequate. The consequence is, that the children of the poor, in many parts of Ireland, are very little removed from a state of barbarism! We need not be surprized, indeed, that in this interesting country, the state of the inhabitants, in a moral view, should be deplorable in the extreme. They have no means of general education. At least one-third of them can understand a continued discourse in no language but their own native Irish, in which, nevertheless, they have no Protestant instructors. It is the interest of the Romish priesthood to keep the people in ignorance, and so long as superstition and idolatry of the grossest kind retain such an ascendancy over them, it need not surprise us to find, that 'darkness should cover the land,' and 'thick darkness the people.'

"We ought also to recollect, that the sacred scriptures, even in the English tongue, have, as yet, been very partially distributed in Ireland; and that of the Irish scriptures, to which alone one million and a half of native inhabitants could have access, not above 3000 copies of the New Testament are at present in circulation. As for the Old Testament, there has not been any edition of the Irish Bible published for more than a hundred and twenty years; so that the whole scriptures in their vernacular tongue are scarcely to be found, even in the cabinet of the antiquarian.*

"It may seem strange, that when facts of this kind must have been long well known in Ireland, no adequate and efficient means have been employed by the country itself for effecting a favourable change; and particularly, that when Protestants are proprietors of the greater part of the country, they should hitherto have been so indifferent to its best interests. And yet so it is. For centuries past, the mass of the people in Ireland have remained in a state of the lowest intellectual and moral degradation; and those who stood to them in the relation of superintendents and masters, looked on with cold indifference. To this indifference, many concurring causes may have contributed. Prejudice against the Irish character—hatred of the Roman Catholic religion—hostility to general education, as tending to raise the lower orders above their natural level in society—indifference to every thing that does not tend to immediate mercenary interest—and the want of a due sense of moral and religious responsibility, may have all combined in leading to a general neglect of the improvement of Ireland. There have, no doubt, been many honourable exceptions; and the instances in which the landed proprietors in Ireland have seen it to be their duty to instruct the children of their peasantry, have afforded most pleasing and decisive proofs of the salutary effects resulting from early education. But it is a melancholy fact, that, till of late, little comparatively was done; and the general indifference which prevailed, afforded too much reason to fear, that had not Great Britain stood forth in aid of her sister island, Ireland would have remained in the same degraded state for centuries yet to come. It is now ascertained beyond a doubt, that the most effectual method of exciting the inhabitants of Ireland to attend to their own improvement, is to begin the work for them; and by exhibiting, in actual experiment, the beneficial effects of early education, afford them ample encouragement to perseverance in this labour of love.

"By far the greater number of those efforts which have lately been made in favour of the education of the poor in the darker parts of Ireland, have owed their existence to the benevolent spirit of private individuals and societies in this country, and in Ireland itself. The Hibernian Society, in London, began their labours in 1806. The means they employ for effecting their objects are, the dissemination of the scriptures, and the establishment of schools. Of these, they have at present upwards of 270, attended by about 14,000 children. The principal scene of the operations of this society has been the province of Connaught, where the Catholics are the most numerous, and the condition of the peasants the most necessitous. As the prejudices of the Catholics, and the opposition of their priests, had so great an effect on many, that their children were not suffered to receive the common rudiments of education, or a copy of the scriptures, if offered by a Protestant teacher, the society resolved to employ not only Protestant, but Catholic schoolmasters, on the express condition, however, that the children should be taught to read in the Spelling Books and Testaments appointed or recommended by them. This measure has accordingly

* This is now printing by the British and Foreign Bible Society.

been carried into effect; and although the opposition of the Romish clergy was, for a time, great and successful, it has been gradually overcome, and the people, both Catholic and Protestant, are beginning to appreciate duly the value and importance of early education.

"The Hibernian Sunday School Society, Dublin, was instituted in 1809, and flourishes under the patronage of such distinguished names as those of the Marquis and Marchioness of Downshire, the Earl and Countess of Meath, Bandon, and Gosford, Lords Lorton and de Vesci, the Bishops of Ferns and Kildare, the Members for the county and city of Dublin, &c. Its object is to encourage Sunday-schools, and week-day schools in connection with them. Since its commencement, it has afforded assistance in the way of books, money, &c. to 252 schools, containing 28,598 children. Its funds have hitherto been supplied by private subscriptions in Dublin and elsewhere, as well as by donations from this country. It has also been effectually aided by the Female Societies of Dublin and Youghhall. But it appears, from the last Report, that the want of funds is the sole obstacle to the extension of its benevolent aims.

"In June, 1815, was formed, in London, the [Baptist] Society for Circulating Schools in Ireland. Its object is to teach the natives of Ireland to read the scriptures in their own vernacular tongue. Although there are from a million and a half to two millions, who can speak no language but their own, this is the only society which has for its object the instruction of the poor in the art of reading it with correctness. Several schools have already been established on the circulating plan, and the number of children in attendance exceeds one thousand.* The plan adopted is unquestionably the best that could have been proposed, and the prospects of success are exceedingly encouraging.

"Such are the benevolent institutions for educating the poor in Ireland, which solicit the aid of the Christian public. They all co-operate in one great object, and the spirit which actuates them all is the same. The object is confessedly great, and the means employed for its accomplishment are wise and salutary. Why should such institutions be allowed to languish for want of adequate support? The Irish are our fellow-subjects and our brethren. They long for instruction, and they eagerly grasp at it when offered. At present, they need our help, and they petition it; and if it is liberally given, they may, ere long, be enabled to return it with double interest.

"*Paisley, March* 1, 1816."

Subscriptions received by James Carlile, Esq. and the Rev. Mr. Burns, of Paisley.

* Since the first Annual Report, they have increased to about 3000.—Ed.

ACADEMICAL INSTITUTION *STEPNEY.*

On the 14th of January last, the annual meeting of the Subscribers and Friends to this Institution was held at the New London Tavern, Cheapside, London, when the Report of the Committee was read, and officers chosen, for the ensuing year. The following is the substance of the Report:

"Your Committee report, that in the course of the past year, six students were received on the foundation of this Society.—Samuel Green, from the church at East Dereham; Josiah Denham, from ditto; Edmund Clarke, from Fetter-lane, London; Timothy Hathaway, from Colchester, were admitted at Stepney: William Fisher, of Newcastle upon Tyne, has been placed with Mr. Pengilly, of Newcastle; John Bane, of Norwich, placed under the care of Mr. Kinghorne; George Pope, who had spent a few months at Olney, and on the decease of Mr. Sutcliffe, was placed with Mr. Anderson, of Dunstable, where he spent two years, at his own request, and at the recommendation of Mr. Anderson, has been admitted for one year at Stepney.

"At present 18 students are supported by the friends of your Society—fifteen at Stepney, one at Bradford, one at Newcastle, and one at Norwich.

"In the course of the past year, Mr. J. Clarke, one of your students, was settled at Biggleswade, Bedfordshire, where his labours have been much blessed, and where a prospect is offered of great usefulness.

"Two other students have left the Academy at Stepney, at Christmas last—Mr. John Clarke, who is now supplying the church at Folkstone, in Kent; and Mr. Richard Miller, who is supplying the church at Braintree.

"Your Committee have received applications on behalf of other young men of promising gifts, to be admitted at Stepney, one of which has been accepted.

"Your Committee reflect with pleasure on the smiles of a gracious providence with which this Institution has been blessed. A considerable number of

persons who have been patronized by your Society, and who, either at Stepney, or in the country, have received some advantages of education from its friends, are now labouring in the vineyard with reputation and acceptance, and several with a good degree of success.

"Your Committee feel a great pleasure, also, in expressing their hope, that prejudices formerly entertained against Institutions of this nature, are daily diminishing, and that in proportion as the principles on which they are founded, and the economy by which they are regulated are understood, the number of their friends will be increased; and they are happy to add, that the deportment, and public services of your students in general, they have reason to believe have made an impression favourable to the Society by which they have been patronized; and they trust that Providence will continue to raise up young men of piety and talent for the patronage of this Institution, who, though they may not attain the literary eminence of an Owen and a Gill, of a Doddridge and a Watts, of a Marshman and a Carey, yet shall be qualified, in some measure, to detect the sophistry of learned adversaries, and to extend the knowledge of the truth as it is in Jesus.

"Your Committee cannot but rejoice that many of our ministers, both in town and country, though not having been favoured themselves with the advantages which your Institution offers, yet are fully aware of their value and utility, and patronize the Society by their subscriptions and exertions.

"Who among us, indeed, can be insensible, *that* to this Institution, and to others of a kindred nature in our denomination, our churches must, for the most part, have recourse for men duly qualified to supply vacancies occasioned by the removal of pastors, as well as to occupy new situations, both at home and abroad; at a time when Zion is lengthening her cords, and stretching forth the curtains of her habitation, on the right hand and on the left.

"The friends of this Institution must be aware, that, without their continued aid, its present expenditure cannot be supported; but the Committee hope, that through their active exertions, and the blessing of the great Head of the church, to be able not only to perpetuate, but still more widely to extend its benefit."

COMMITTEE.

Rev. William Newman, President, and Theological Tutor;
Joseph Gutteridge, Esq. Treasurer;
Rev. Thomas Thomas, Secretary;
Rev. T. Griffin,
Rev. J. Hoby,
Rev. J. Hughes,
Rev. J. Ivimey,
Rev. Tim. Thomas,
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Mr. H. Fletcher,
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Mr. Morgan Jones,
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Mr. W. Sabine,
Mr. J. Sweatman,
B. Shaw, Esq. M.P.
Mr. E. Smith,
Mr. R. Westley,
Rev. S. Young, Classical Tutor,
Rev. F. A. Cox, A. M. Mathematical ditto.

Subscriptions and donations are received by any gentleman of the Committee; and by Mr. B. Leppard, Punderson-place, Bethnal-green, Collector.

Applications on behalf of candidates may be sent to the Secretary.

The following form is recommended to such persons as may be inclined to bequeath legacies for the support of this Institution:—

ITEM. "I give and bequeath unto the Treasurer, for the time being, of *The Baptist Academical Institution at Stepney*, near London, established in the year 1810, the sum ——— to be applied towards supporting and carrying on the designs of the said Institution; which I direct to be paid by my executors, within —— months after my decease, out of my personal estate."

The ship Moira, captain Kemp, with the missionaries, has safely arrived at Calcutta. Another missionary, Mr. Coultart, has been sent to Jamaica.

Poetry.

ON THE FRIENDSHIP OF CHRIST.

BLESS'D is the sacred tie that binds,
In Friendship's bonds immortal minds;
How sweet to know there is a breast
On which the weary heart may rest.

When the vain world deludes no more,
And our ambitious dreams are o'er;
What joy to find one friend remain,
Willing and pleas'd to share our pain.

But can my guilty heart pretend,
To hold communion with this friend?
How shall I dare prefer a claim,
To call him by this honour'd name?

'Tis he who makes my title clear,
And proves it by a name most dear;
My Saviour, at thy feet I bend,
And joyful rest to call Thee friend!

*** *Many Articles of Domestic Intelligence are unavoidably deferred.*

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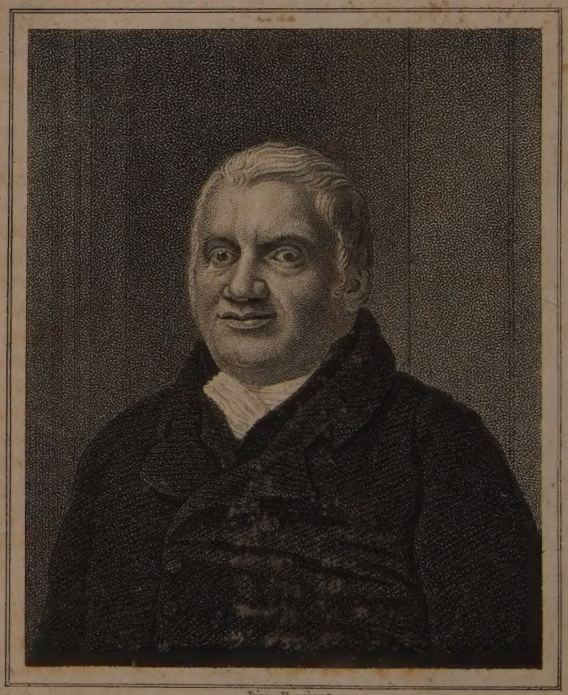

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REV. ISAIAH BIRT,

Birmingham.

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